carljungdepthpsychologysite.blog

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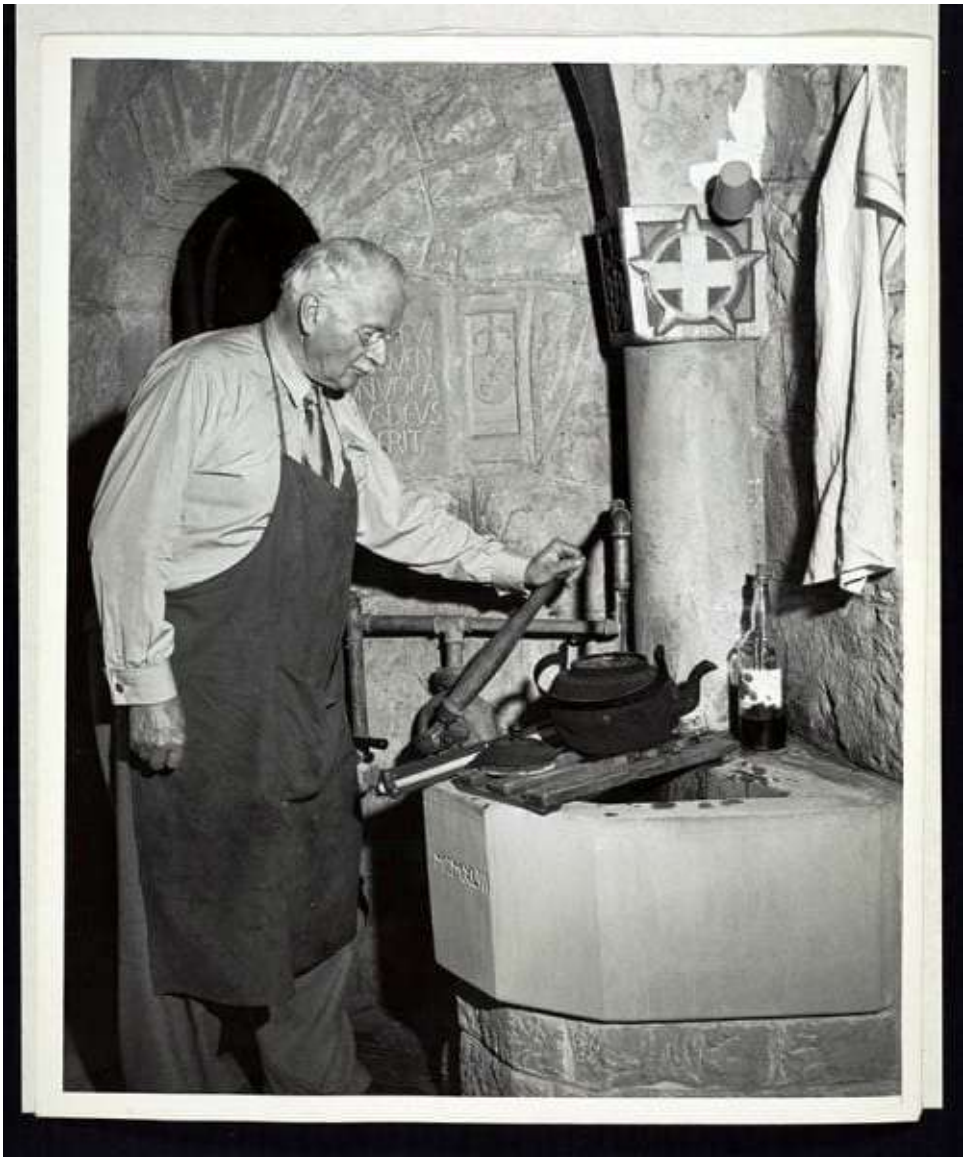
2023

1.1 July

1.1.1 This journey is a great adventure in itself, (2023-07-01 04:48)

[1]Carl Jung Depth Psychology Group on Facebook

[2]



[3]Letters of C. G. Jung: Volume 2, 1951-1961

Carl Jung's Letter to Gustav Schmaltz:

Dear Schmaltz,

I understand your wish very well, but must tell you at once that it does not fit in with my situation. I am now getting on for 82 and feel not only the weight of my years and the tiredness this brings, but even more strongly, the need to live in harmony with the inner demands of my old age. Solitude is for me a fount of healing which makes my life worth living. Talking is often are a torment for me, and I need many days of silence to recover from the futility of words. I have got my marching orders and only look back when there's nothing else to do. This journey is a great adventure in itself, but not one that can be talked about at great length. What you think of as a few days of spiritual communion would be unendurable for me with anyone, even with my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles.

Naturally I should be glad to see you one afternoon for about two hours, preferable in Kusnacht, my door to the world. Around August 5th would suit me best, as I shall be at home then in any case.

Meanwhile with best greetings,

Yours ever, Jung. [Letter written May 30, 1957]

Note: Schmaltz an old acquaintance of Jung's asked if he could spend a few days with him at Bollingen for an exchange of ideas.

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/a58a9-simple.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2S2S5RY3A7BZU&dchild=1&k

eywords=jung+letters+volume+2&qid=1593940423&sprefix=jun

1.1.2 When the dead one had ended this prayer... (2023-07-02 04:45)

When the dead one had ended this prayer

[1]Carl Jung Depth Psychology Facebook Group

[2]

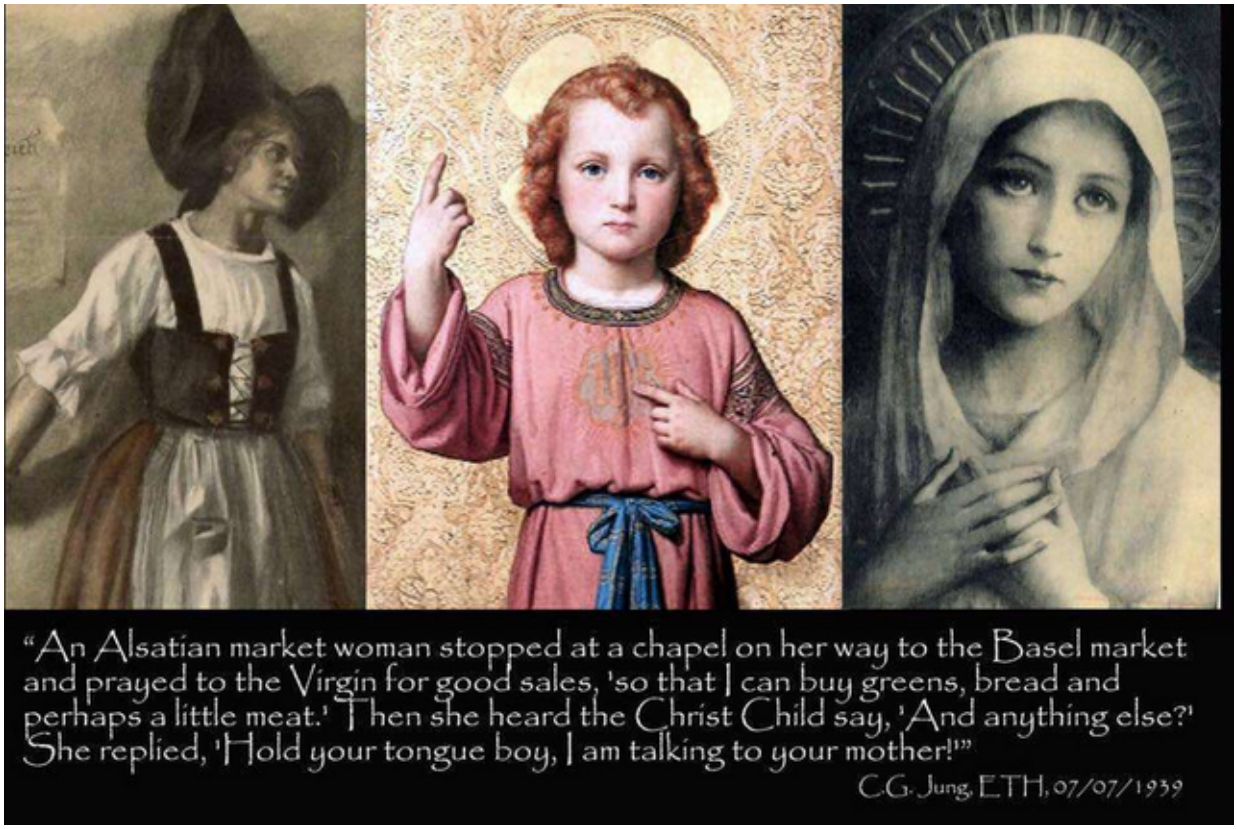
When the dead one had ended this prayer, she turned to me again and said:

"Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand?

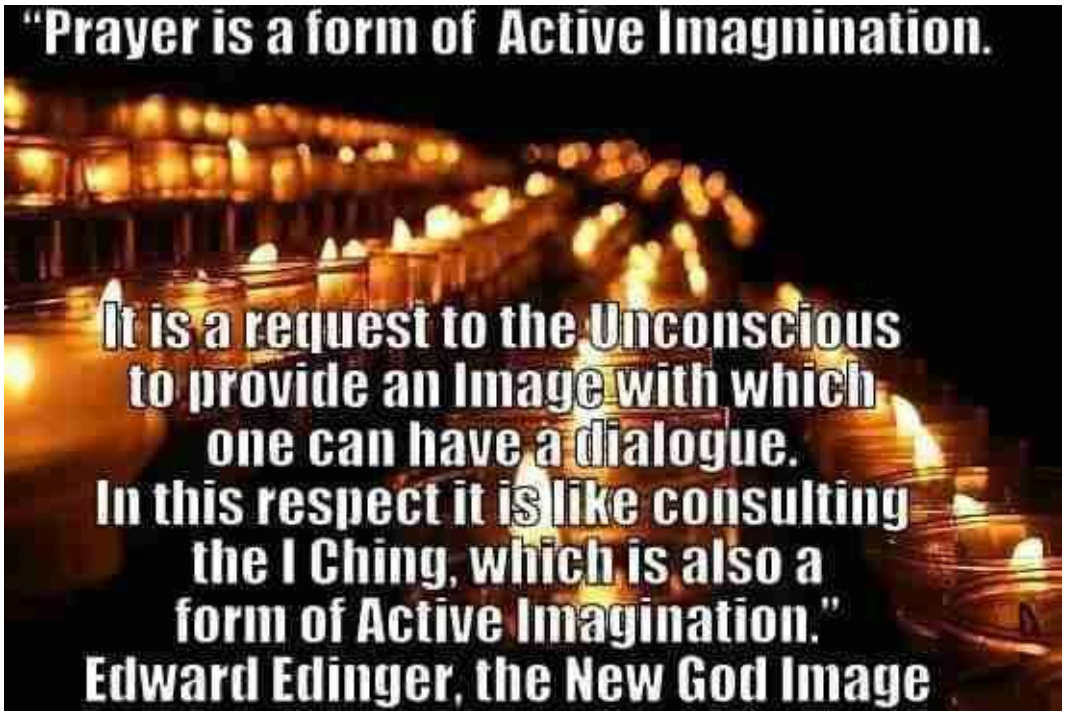
The history of humanity is older and wiser than you. Was there a time when there were no dead? Vain deception! Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy." Carl Jung; Red Book; Scrutinizes; Page 342.

[5]Carl Jung Depth Psychology Blog

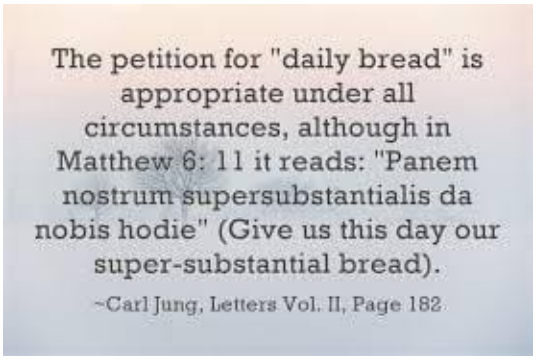
[6]Carl Jung on Instagram


"An Alsatian market woman stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, 'so that I can buy greens, bread and perhaps a little meat.' Then she heard the Christ Child say, 'And anything else?' She replied, 'Hold your tongue boy, I am talking to your mother!'"
C.G. Jung, ETH, 07/07/1939

4f844 1prayer


"Prayer is a form of Active Imagnination.
It is a request to the Unconscious
to provide an Image with which
one can have a dialogue.
In this respect it is like consulting
the I Ching, which is also a
form of Active Imagination."
Edward Edinger, the New God Image

5cdc2 12bprayer


The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6: 11 it reads: "Panem nostrum supersubstantialis da nobis hodie" (Give us this day our super-substantial bread).
~Carl Jung, Letters Vol. II, Page 182

000 prayer

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/df7be-dead.jpg
3. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=IEYJ97C0X67N&dchild=1&keywords=jung+red+book&qid=1593940546&sprefix=jung+r%2Caps%2
4. https://www.instagram.com/carljungdepthpsychology/
5. https://carljungdepthpsychologysite.blog/
6. https://www.instagram.com/carljungdepthpsychology/

1.1.3 Since the archetypes are the instinctual forms of mental behavior (2023-07-03 04:42)

[1]The Carl Jung Depth Psychology Facebook Group

[2]

[3]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Sir:

Since the archetypes are the instinctual forms of mental behavior it is quite certain that, inasmuch as animals possess a “mind,” their mind also follows archetypal patters, and presumably the same that are operative in the human mind. As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to and animal archetype. But the hypothesis is that they are the same.

This simply because there is no reason, or at least we don’t see one, why it should be otherwise. If I say that we do not know “the ultimate derivation of the archetypes,” I mean

that we are unable to observe and describe the archetype in its unconscious condition. When I say that archetypes evolve from instincts, I describe no facts. It is a mere hypothesis—albeit a likely one. But actually the facts of this origin into our animal ancestry. Thus f.i. the religious factor you mention. It is of course, as you say, an absurdity to isolate the human mind from nature in general. There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious.

Sincerely yours, C.G. Jung [Letter dated June 18, 1957]

Note:

Vernon asked: “Shall we not find the origin, or at least the development, of the archetypes by examining the family tree from which we trace our physical descent?"

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/56921-instinct.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2S2S5RY3A7BZU&dchild=1&keywords=jung+letters+volume+2&qid=1593940423&sprefix=jun

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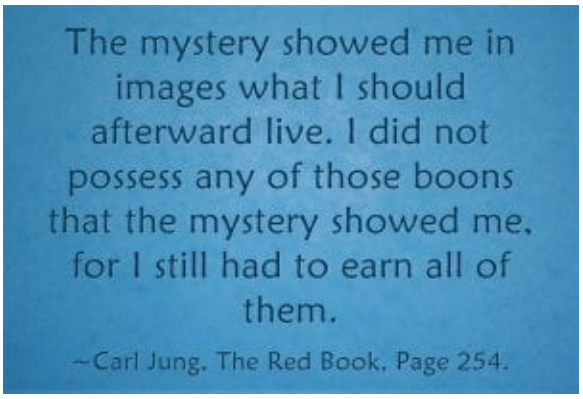
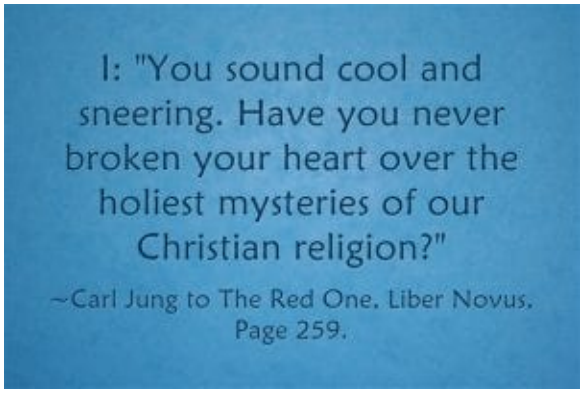
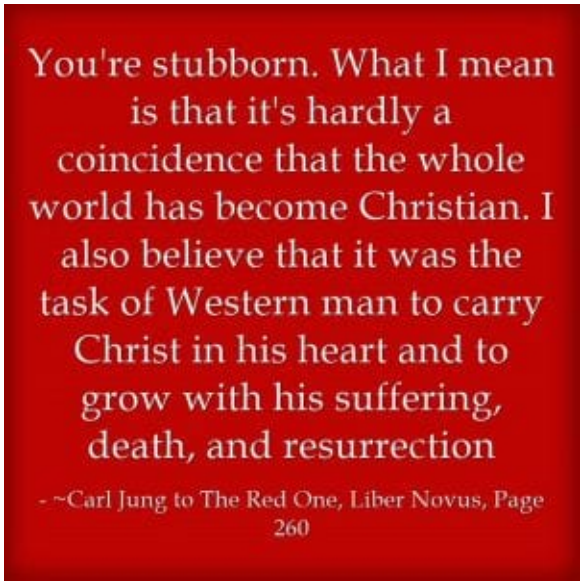
1.1.4 Carl Jung Quotations from The Red Book Posted July 5, 2017 (2023-07-03 04:53)

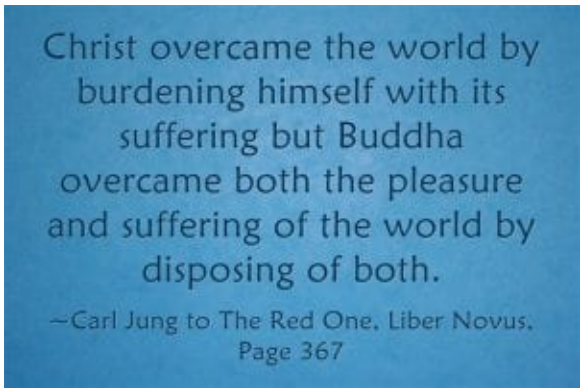
[1]Carl Jung Depth Psychology Group on Facebook

[2]The Red Book


The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.
~Carl Jung, The Red Book, Page 254.

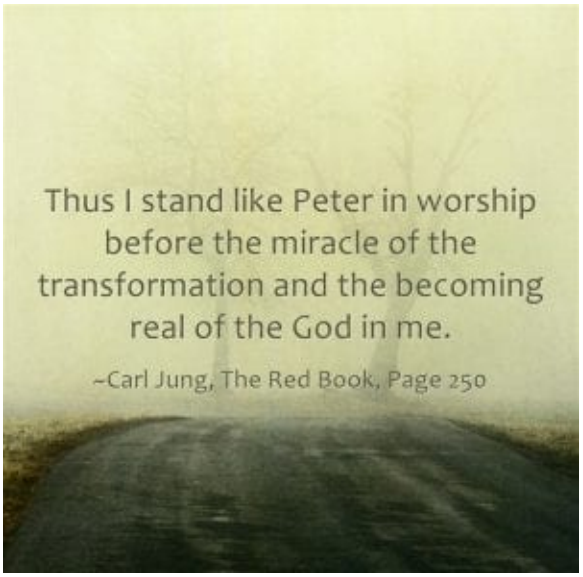

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?"
~Carl Jung to The Red One, Liber Novus, Page 259.


You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection
- ~Carl Jung to The Red One, Liber Novus, Page 260


Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both.
~Carl Jung to The Red One, Liber Novus, Page 367

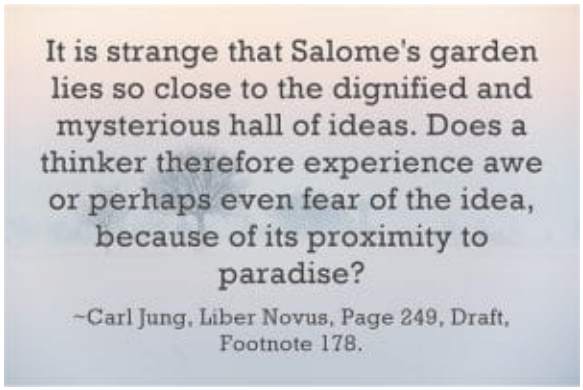
Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious"

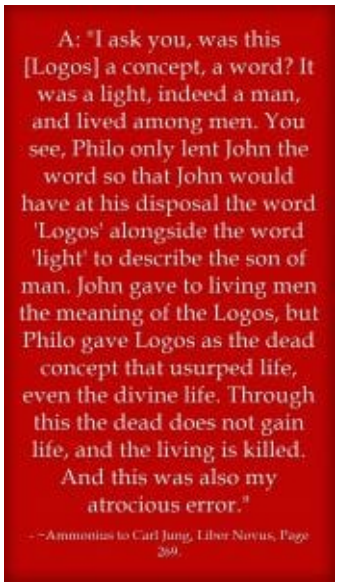
- ~Carl Jung, The Red Book, Page 299, Footnote 200

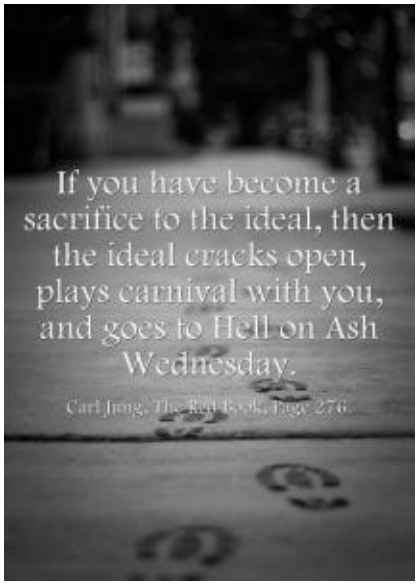

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me.
~Carl Jung, The Red Book, Page 250

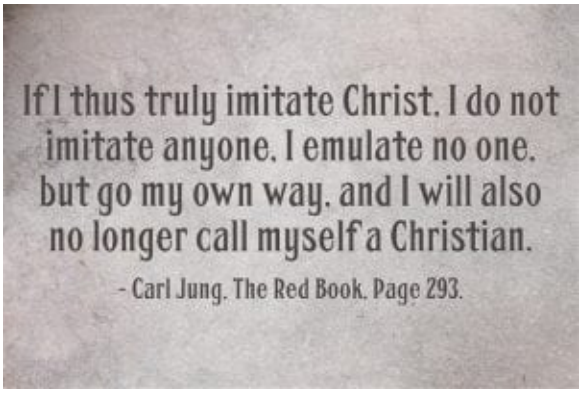
Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me.

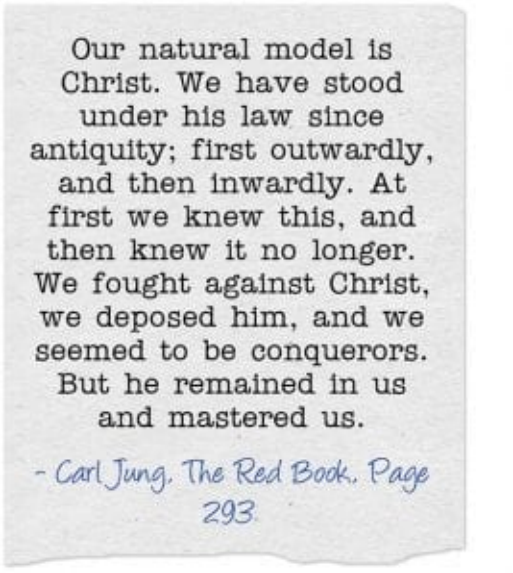
- ~Carl Jung, The Red Book, Page 250

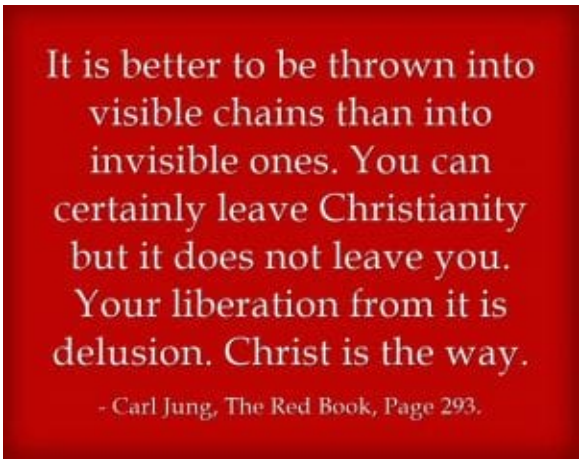

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
~Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.


A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error."
~Ammonius to Carl Jung, Liber Novus, Page 269.


If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday.
Carl Jung, The Red Book, Page 276.

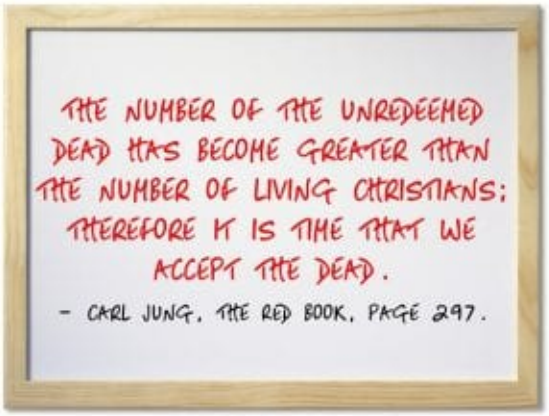

If I thus truly imitate Christ. I do not imitate anyone. I emulate no one. but go my own way. and I will also no longer call myself a Christian.
- Carl Jung. The Red Book. Page 293.


Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.
- Carl Jung. The Red Book. Page 293.


It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way.
- Carl Jung, The Red Book, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him.

Carl Jung, The Red Book, Page 296.

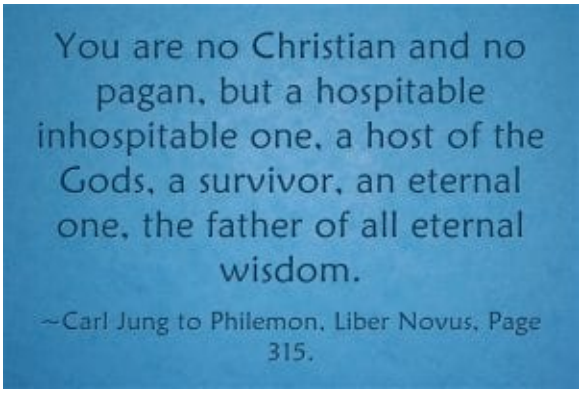

THE NUMBER OF THE UNREDEEMED DEAD HAS BECOME GREATER THAN THE NUMBER OF LIVING CHRISTIANS; THEREFORE IT IS TIME THAT WE ACCEPT THE DEAD.
- CARL JUNG, THE RED BOOK, PAGE 297.

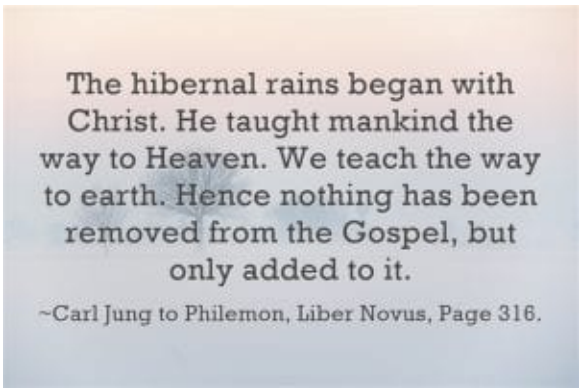
I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you."

- ~Carl Jung and the Anchorite, Liber Novus, Page 272.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ.

- ~Carl Jung and the Anchorite, Liber Novus, Page 314.


You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom.
~Carl Jung to Philemon, Liber Novus, Page 315.


The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it.
~Carl Jung to Philemon, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself.

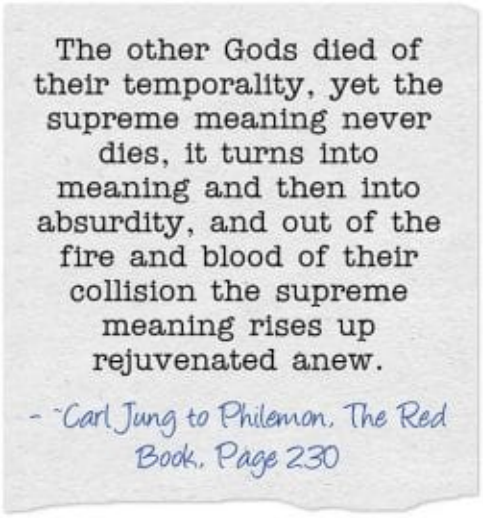
- ~Carl Jung to Philemon, Liber Novus, Page 316.

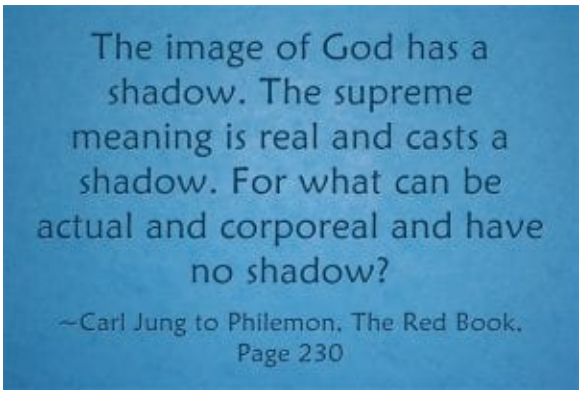
Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

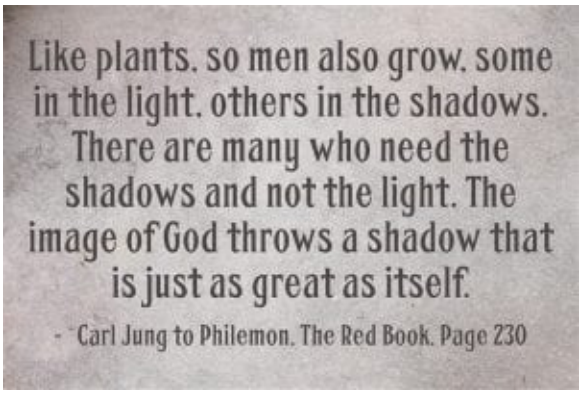
- ~Carl Jung to Philemon, Liber Novus, Page 367, FN 276.

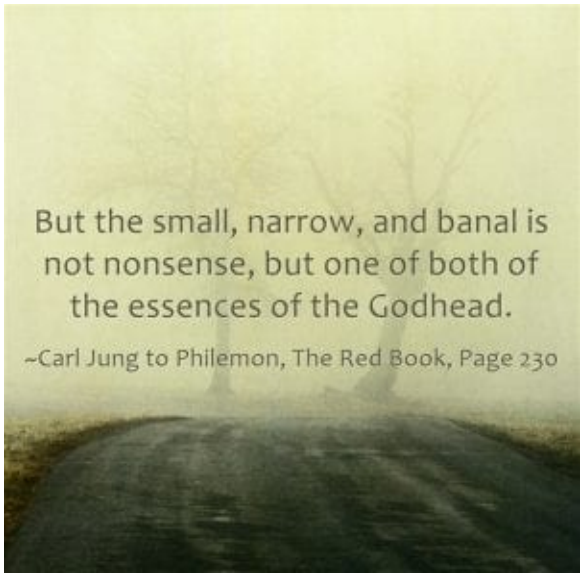
But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it.

~Carl Jung to Philemon, The Red Book, Page 367


The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.
- ~Carl Jung to Philemon, The Red Book, Page 230


The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
~Carl Jung to Philemon, The Red Book, Page 230


Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.
- ~Carl Jung to Philemon, The Red Book, Page 230


But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.
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The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it.

Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

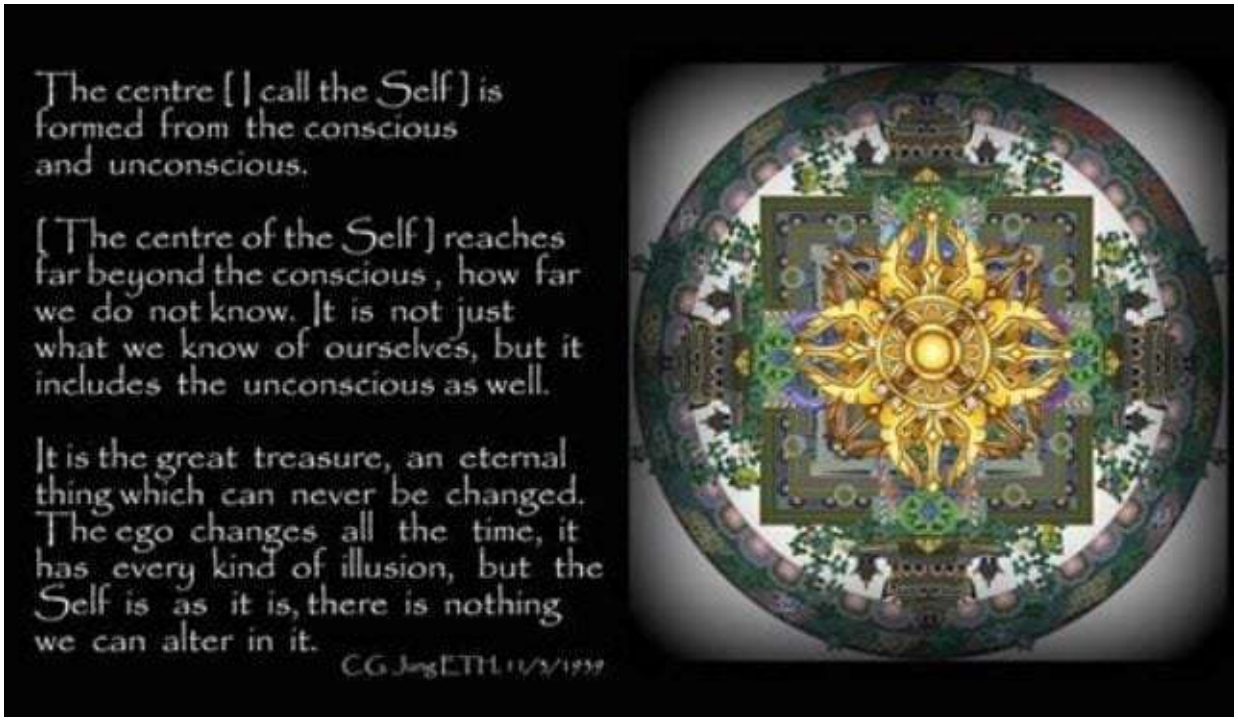
1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/s?k=jung+red+book&crid=IEYJ97C0X67N&sprefix=jung+r%2Caps%2C216&ref=nb_sb_ss_i_1_6

1.1.5 Carl Jung: The ego changes all the time, it has every kind of illusion (2023-07-04 03:30)

Carl Jung: The ego changes all the time, it has every kind of illusion

[1]The Carl Jung Depth Psychology Facebook Group

[2]


The centre [I call the Self] is formed from the conscious and unconscious.
[The centre of the Self] reaches far beyond the conscious , how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.
It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.
C.G. Jung ETH 11/3/1939

[3]The ETH Lectures

V. We come next to the four-headed Vajra and the quaternitas of the four elements united in one.

The Vajra is the incorruptible being, the diamond, corresponding to the lapis philosophorum in alchemy.

The four elements congeal, the separated are reunited; a unity, a centre appears.

The nearest conclusion would be to assume that this centre was the ego.

There are some passages in alchemistic books where it does seem to be the ego, but there are far more passages where it quite clearly is not.

It could not be the ego really, for that existed before, and this centre is formed from the conscious and unconscious.

I call this centre the Self.

It reaches far beyond the conscious, how far we do not know.

It is not just what we know of ourselves, but it includes the unconscious as well.

It is the great treasure, an eternal thing which can never be changed.

The ego changes all the time, it has every kind of illusion, but the Self is as it is,there is nothing we can alter in it.

The colour motif appears here, one old alchemist says there are so many colours that a man cannot imagine them, only a god can imagine them.

We see here how supernatural this being is, it has all colours, divine colours, which means all qualities, divine qualities.

We have the foundation for the Self in the Vajra and quaternitas, it is not yet animated but is represented as static condensed energy. Carl Jung, ETH, Page 176

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

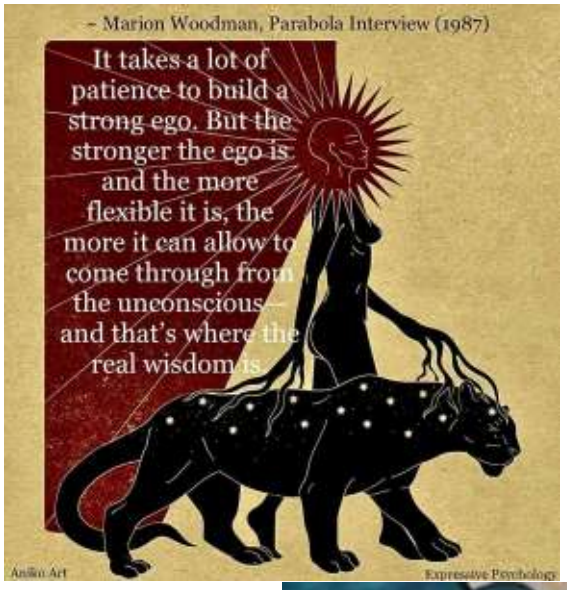
Twitter: https://twitter.com/MaxwellPurringt

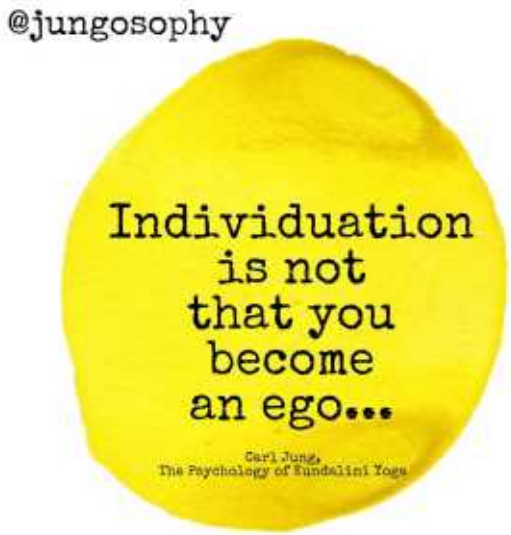
WordPress: https://carljungdepthpsychology.wordpress.com/

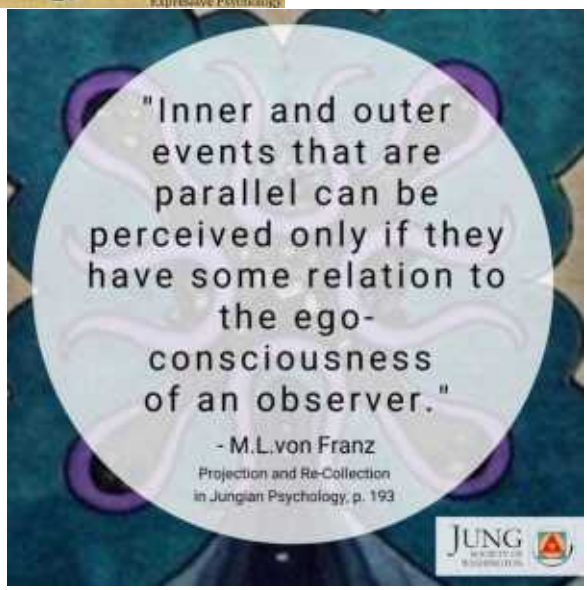
Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html


– Marion Woodman, Parabola Interview (1987)
It takes a lot of patience to build a strong ego. But the stronger the ego is and the more flexible it is, the more it can allow to come through from the unconscious— and that's where the real wisdom is.
Anika Art
Expressive Psychology




"Inner and outer events that are parallel can be perceived only if they have some relation to the ego-consciousness of an observer."
- M.L.von Franz
Projection and Re-Collection in Jungian Psychology, p. 193
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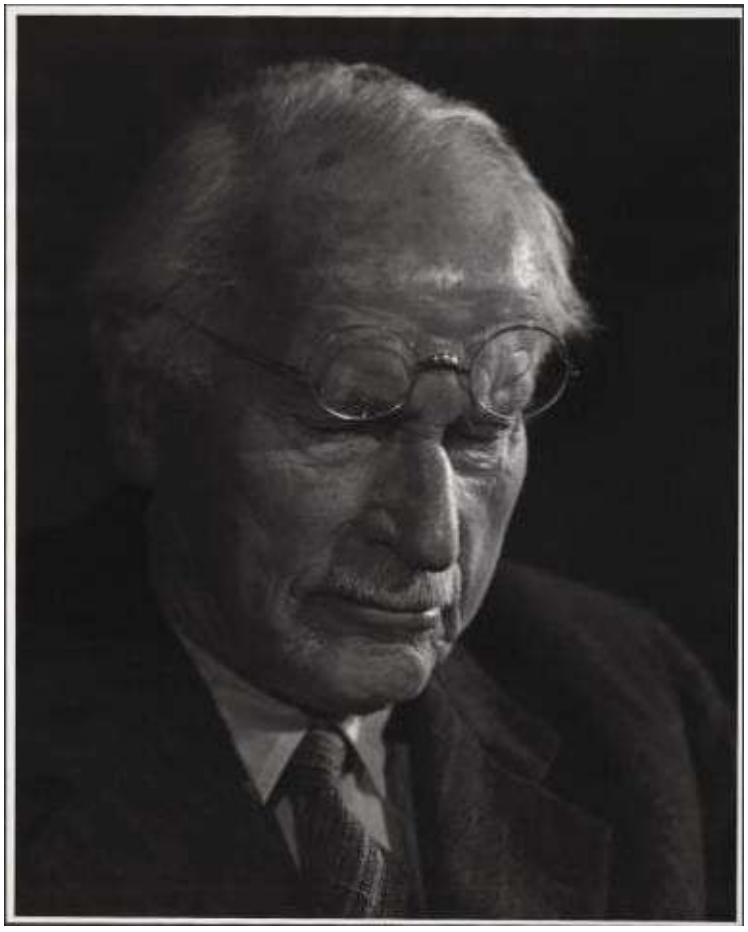
1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/75eb2-92bgreat2btreasure2beth.jpg
3. https://philemonfoundation.org/current-projects/eth-lectures/

1.1.6 Carl Jung: Meister Eckhart and Gnostics in The Red Book (2023-07-04 04:54)

[1]The Carl Jung Depth Psychology Facebook Group

[2]



[3]The Red Book

Jung elaborated on this issue many years later in Answer to Job (1952), where he studied the historical transformation of Judeo-Christian God images. A major theme in this is the continued incarnation of God after Christ. Commenting on the Book of Revelation, Jung argued that: "Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) the conflict into which Christianity inevitably leads, mankind is burdened with this: God wanted and wants to become man" (CW II, §739).

In Jung's view, there was a direct link between John's views and Eckhart's views: "This disturbing invasion engendered in him the image of the divine consort, whose image lives in every man: of the child, whom Meister Eckhart also saw in the vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by

the Holy Ghost" (Ibid., §741).

In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" (Ibid., §755). Through being identified with the continued incarnation of God in the soul, the process of individuation found its ultimate significance.

On May 3, 1958, Jung wrote to Morton Kelsey: "The real history of the world seems to be the progressive incarnation of the deity" (Letters 2, p. 436). Footnote 200; Red Book

In Black Book 4, this is spoken by his soul. In this chapter and in Scrutinies, we find a shift in the attribution of some statements in the Black Books from the soul to the other characters. This textual revision marks an important psychological process of differentiating the characters, separating them out from one another, and dis-identifying from them. Jung discussed this process in general in 1928, in The Relations between the I and the Unconscious, chapter. 7, "The technique for differentiation between the I and the figures of the unconscious" (CW 7).

In Black Book 6, the soul explains to Jung in 1916: "If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird." (Appendix C, p. 370).

The textual changes that Jung makes among the soul, the serpent, and the bird from the Black Books in this chapter and in Scrutinies can be seen to be the recognition and differentiation of the threefold nature of the soul. Jung's notion of the unity and multiplicity of the soul resembles Eckhart's. In Sermon 52, Eckhart wrote: "the soul with her higher powers touches eternity, which is God, while her lower powers being in touch with time make her subject to change and biased toward bodily things, which degrade her" (Sermons & Treatises, vol. 2, tr. M. O'C. Walshe [London: Watkins, 1981], p. 55).

In Sermon 85, he wrote: "Three things prevent the soul from uniting with God. The first is that she is too scattered, and that she is not unitary: for when the soul is inclined toward creatures, she is not unitary. The second is when she is involved with temporal things. The third is when she is turned toward the body, for then she cannot unite with God" (ibid., p. 264). Footnote 252; Red Book.

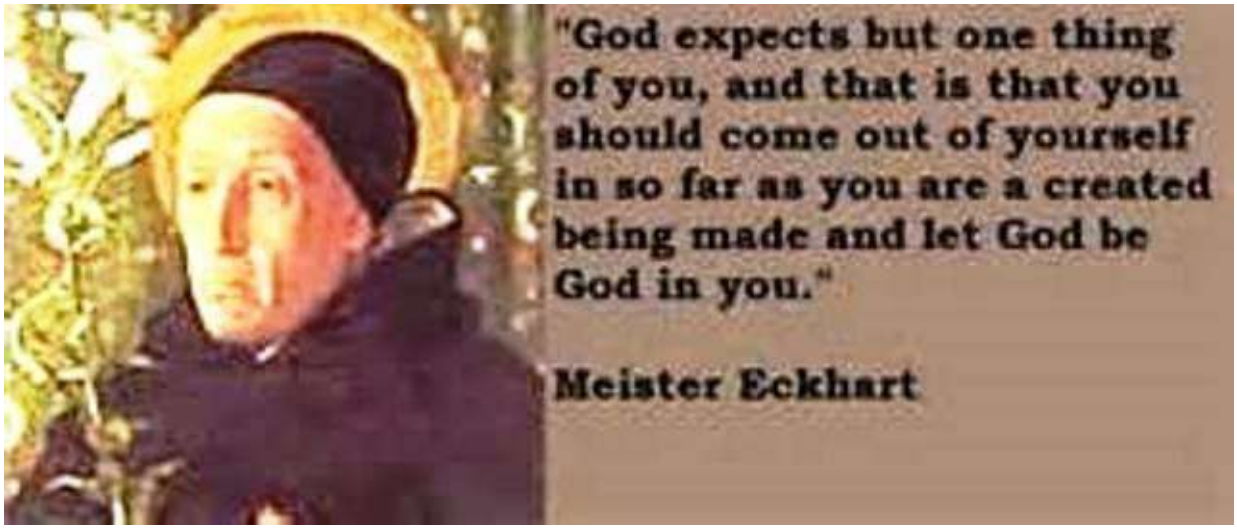
In Jung's copy of Eckhart's "Writings and Sermons, the phrase "that the soul would also have to lose God!" is underlined, and there is a slip of paper on which is written: "Soul must lose God" Footnote 39; Red Book; Scrutinies.

The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that "Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm" (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: "The Gnostics ... expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they 'become,' it is either day or night. In the state of 'promise' before they become, they are nonexistent, there is neither white nor black, good nor bad" (Dream Analysis: Notes oj the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131).

In his later writings, Jung used the term to designate a state of pre-existence and potentiality, identifying it with the Tibetan Bardo: "He must ... accustom himself to the idea that 'time' is a relative concept and needs to be compensated by the concept of a 'simultaneous' Bardo-or pleromatic existence of all historical processes. What exists in the Pleroma as an eternal 'process' appears in time as aperiodic sequence, that is to say; it is repeated many times in an irregular pattern" (Answer to Job, 1952, CW II, §629; see also §§620, 624, 675, 686, 727, 733, 748).

The distinction that Jung draws between the Pleroma and the creation has some points of contact with Meister Eckhart's differentiation between the Godhead and God. Jung commented on this in psychological Types (1921, CW 6, §429f). The relation of Jung's Pleroma to Eckhart is discussed by Maillard, op cit., pp. II8-20. In 1955/56, Jung equated the Pleroma with the alchemist Gerhardus Dorn's notion of the 'unus mundus' (one world) (Mysterium Coniunctionis, CW 14, §660). Jung adopted this expression to designate the transcendental postulate of the unity underlying the multiplicity of the empirical world (Ibid., §759f). Footnote 82; Red Book; Scrutinies.


"God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being made and let God be God in you."
Meister Eckhart

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/bc239-carljungian.jpg
3. https://www.amazon.com/s?k=jung+red+book&crid=IEYJ97C0X67N&sprefix=jung+r%2Caps%2C216&ref=nb_sb_ss_i_1_6

1.1.7 God to be born in the flame of man’s consciousness, leaping ever higher. (2023-07-04 05:55)

[1]The Carl Jung Depth Psychology Facebook Group

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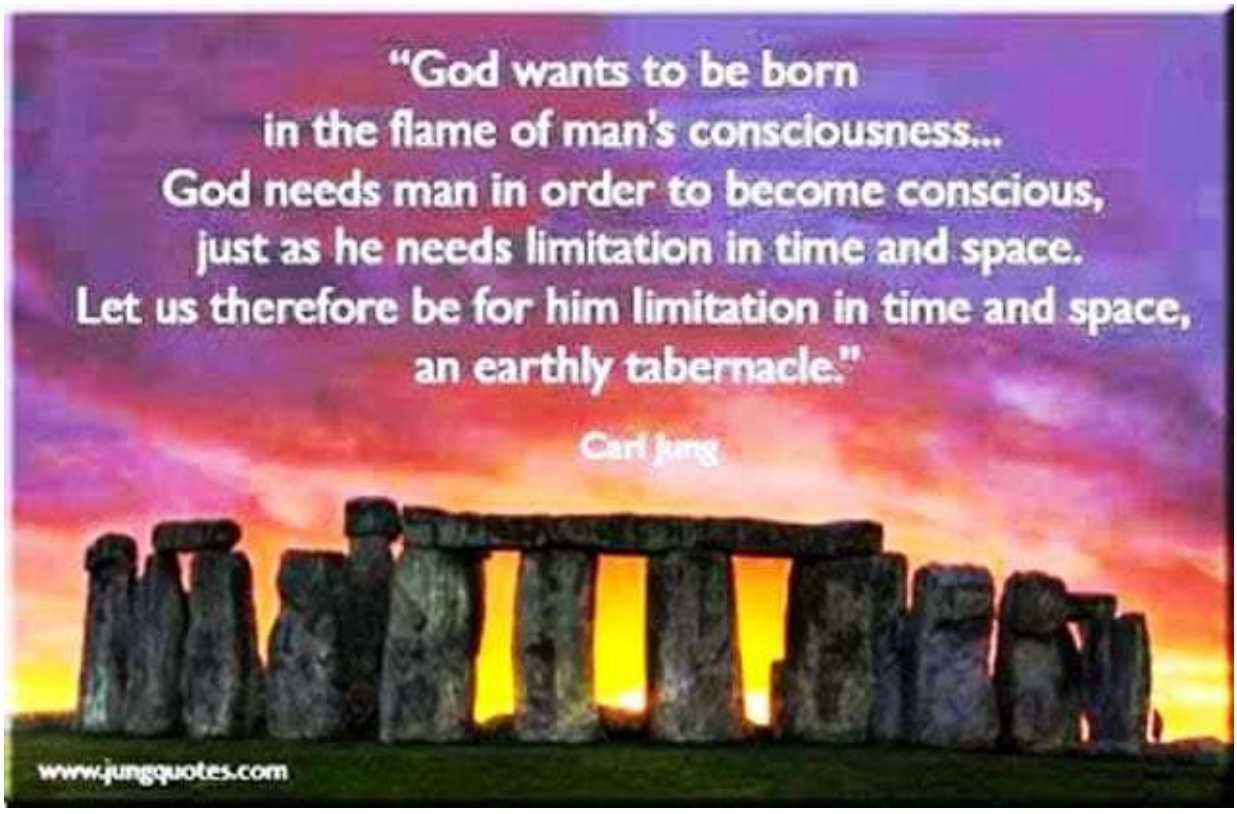
“God wants to be born
in the flame of man’s consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle.”
Carl Jung
www.jungquotes.com

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

[Excerpt from Letter Carl Jung to Walter Robert Corti.]

That you ”live for God” is perhaps the healthiest thing about you—“He that is near me is near the fire,” so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God to be born in the flame of man’s consciousness, leaping ever higher.

And what if this has no roots in the earth?

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

Could God then be born?

One must to suffer God.

That is the supreme task for the carrier of He must be the advocate of the earth.

God will take care of himself.

My inner principle is: Deus et homo.

God needs man in to become conscious, just as he needs limitation in time and space.

Let us therefore be for him limitation in time and space an earthly tabernacle.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.

I could give none preference over the other.

Sometime I will show you some Manichean Turfan frescoes.

•

Next Saturday, I shall be at my country seat, a tower by the Upper Lake, halfway between Bollingen and Schmerikon.

You can come to see me there.

With best regards,

Dr. C.G. Jung.

[Carl Jung; Excerpt Letter to Walter Robert Corti, Volume 1, Page 65.]

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/18899-born.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=13KTAFLU8GDU3&dchild=1&keywords=jung+letters+volume+1&qid=1593867008&sprefix=jun

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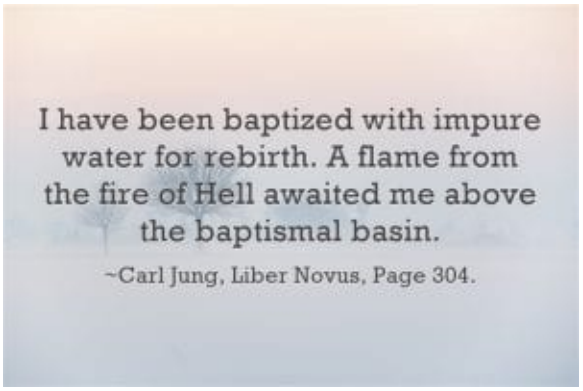
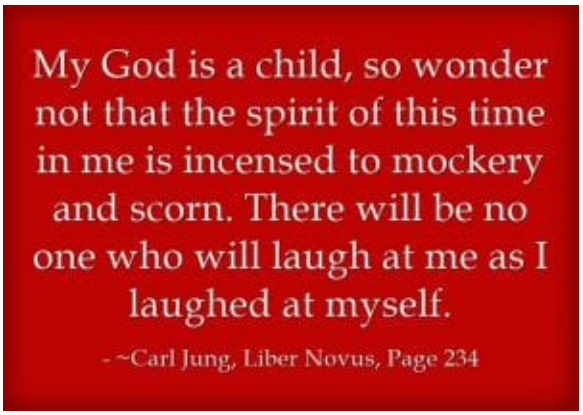
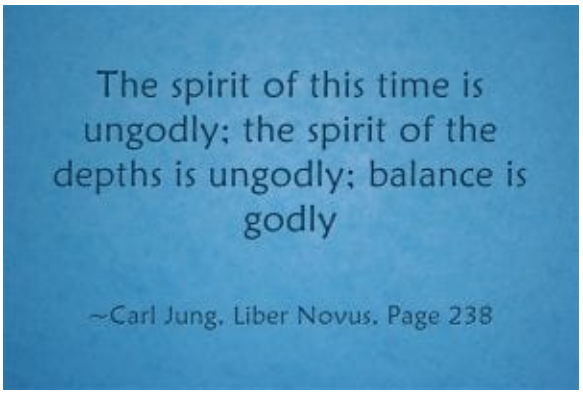
1.1.8 Liber Novus Quotations The Red Book (2023-07-05 05:20)

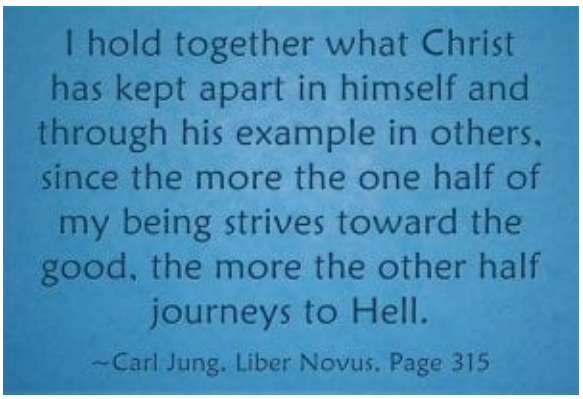
Liber Novus Quotations The Red Book

[1]The Red Book


I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin.
~Carl Jung, Liber Novus, Page 304.


My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself.
- ~Carl Jung, Liber Novus, Page 234


The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly
~Carl Jung, Liber Novus, Page 238

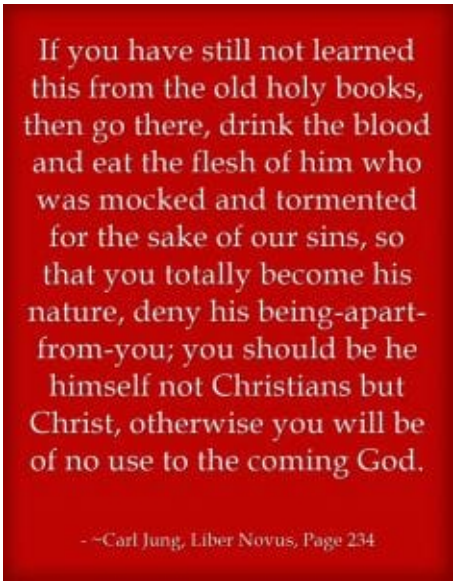

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.
~Carl Jung, Liber Novus, Page 315

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself

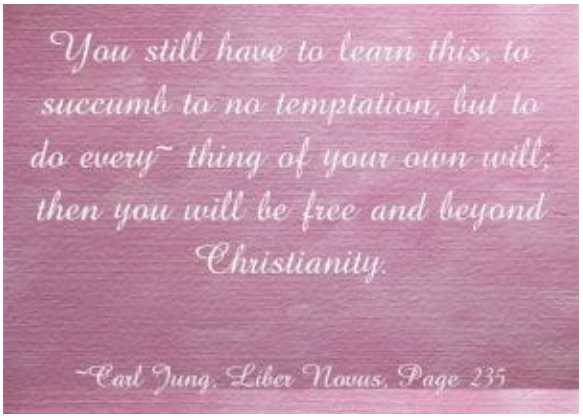
- ~Carl Jung, Liber Novus, Page 318

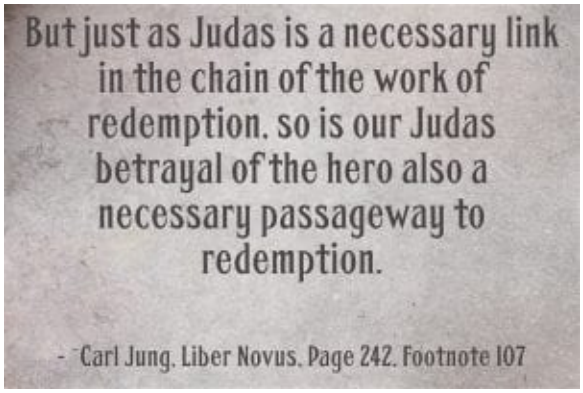
Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?"

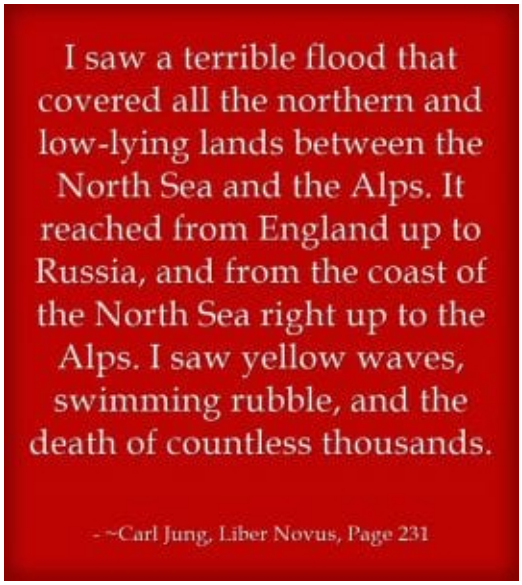
~Carl Jung, Liber Novus, Page 233, Footnote 51

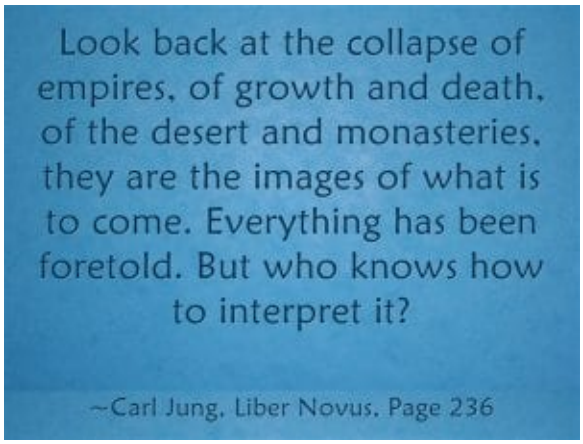

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God.
- ~Carl Jung, Liber Novus, Page 234

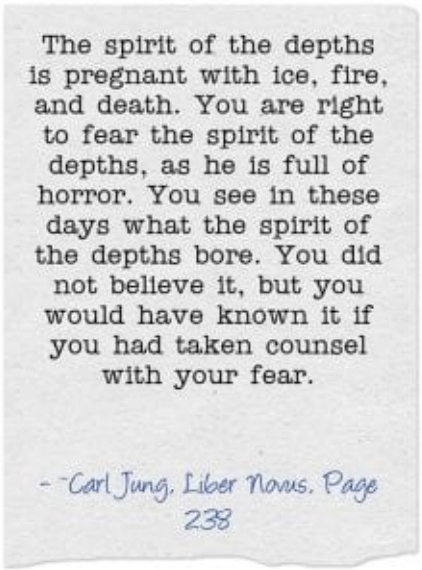
No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.
~Carl Jung, Liber Novus, Page 235

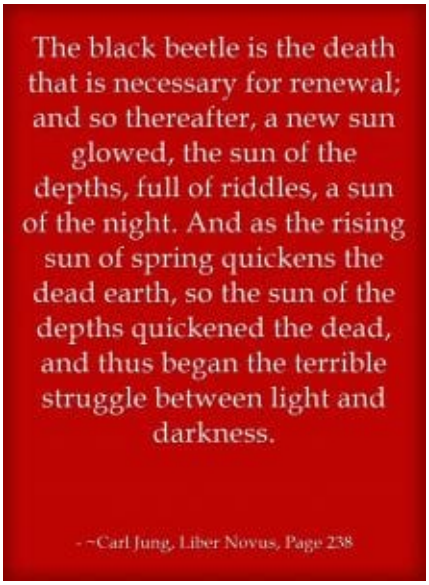

You still have to learn this, to succumb to no temptation, but to do every~ thing of your own will; then you will be free and beyond Christianity.
~Carl Jung, Liber Novus, Page 235

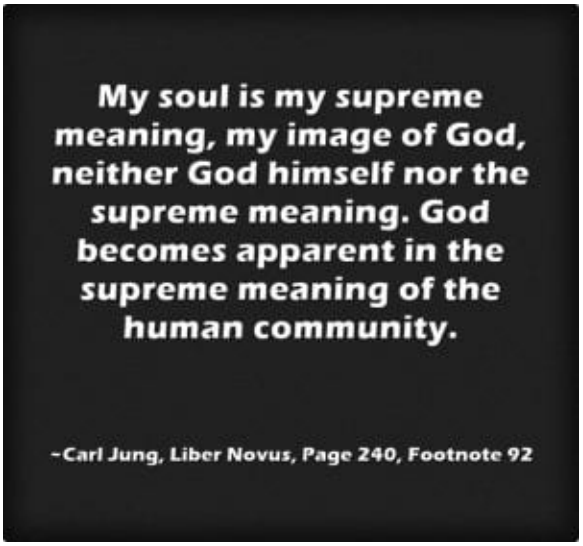

But just as Judas is a necessary link in the chain of the work of redemption. so is our Judas betrayal of the hero also a necessary passageway to redemption.
- Carl Jung. Liber Novus. Page 242. Footnote 107

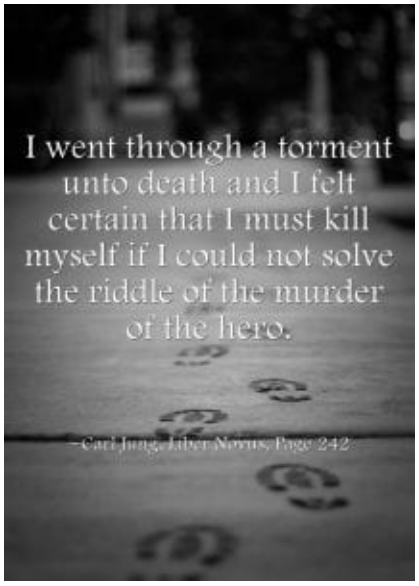

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.
- ~Carl Jung, Liber Novus, Page 231


Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
~Carl Jung, Liber Novus, Page 236


The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.
- ~Carl Jung, Liber Novus, Page 238


The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.
- ~Carl Jung, Liber Novus, Page 238


My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community.
~Carl Jung, Liber Novus, Page 240, Footnote 92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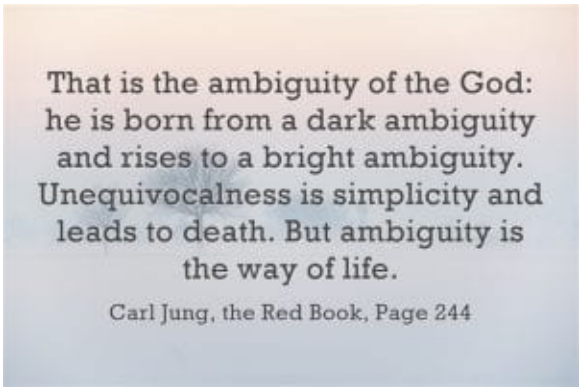
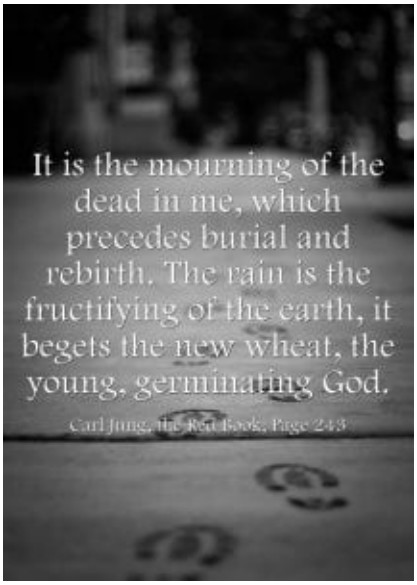
The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

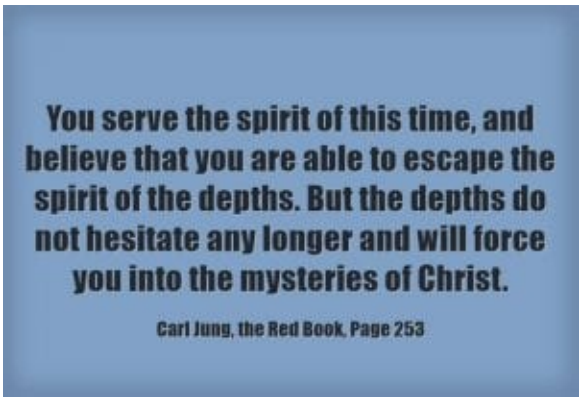
- Carl Jung, the Red Book, Page 243, Footnote 135

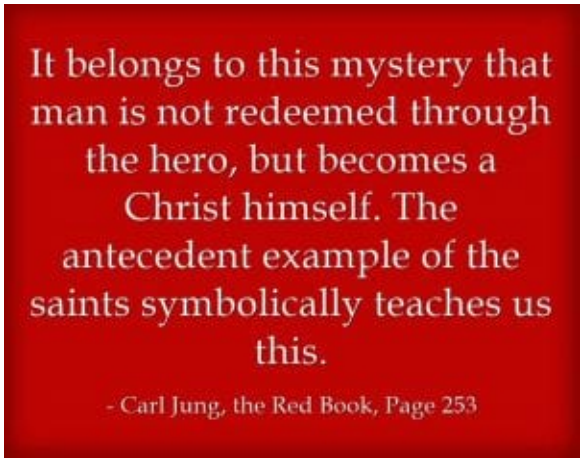
But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent.

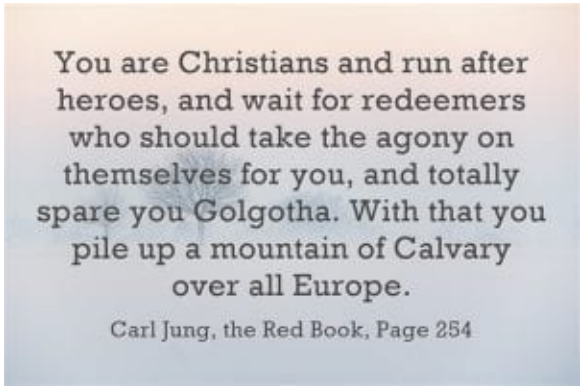
Carl Jung, the Red Book, Page 243, Footnote 136

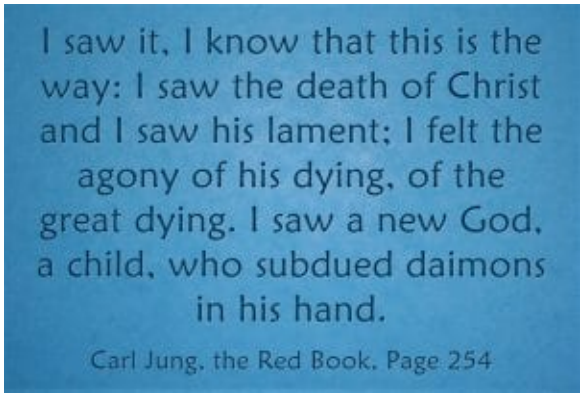

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life.
Carl Jung, the Red Book, Page 244

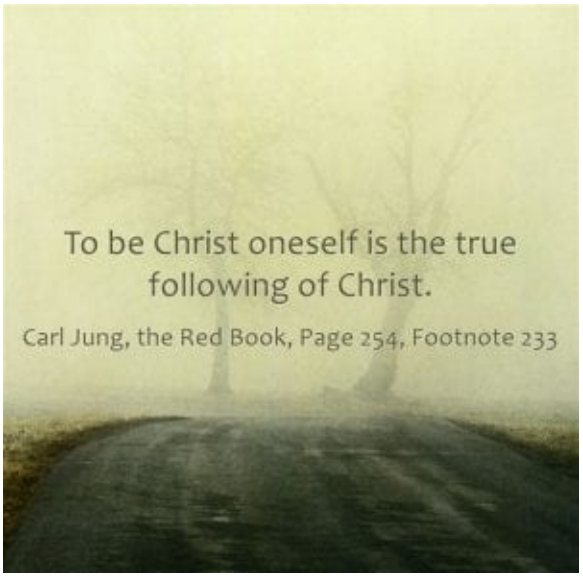

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God.
Carl Jung, the Red Book, Page 243


You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ.
Carl Jung, the Red Book, Page 253


It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this.
- Carl Jung, the Red Book, Page 253


You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe.
Carl Jung, the Red Book, Page 254


I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand.
Carl Jung, the Red Book, Page 254



I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

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To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

[2]Carl Jung on Instagram

[3]Carl Jung Depth Psychology Blog

1. https://www.amazon.com/s?k=jung+red+book&crid=IEYJ97C0X67N&sprefix=jung+r%2Caps%2C216&ref=nb_sb_ss_i_1_6
2. https://www.instagram.com/carljungdepthpsychology/
3. https://carljungdepthpsychologysite.blog/

1.1.9 Body and Soul Relations: Marion Woodman and C.G. Jung (2023-07-06 03:33)

Body and Soul Relations: Marion Woodman and C.G. Jung

[1]The Carl Jung Depth Psychology Facebook Group

[2]Miranda Punita: Body and Soul Relations: Marion Woodman and C.G. Jung

Marion and Ross Woodman at the Michael Gibson Gallery in London, Ontario, October 2008.

Body and Soul Relations: Marion Woodman and C.G. Jung by Punita Miranda

University of Amsterdam

The psychophysical relation was a problem that the Swiss psychiatrist Carl Jung (1875-1961) reflected upon his whole life. As early as 1904 Jung was already aware that unconscious complexes[1] also had a somatic aspect. He noticed through his word association test and the devices supplied by experimental psychology – the pulse curve, the respiration curve and the psycho-galvanic reflex phenomenon – that contents that are difficult to handle or are important are somehow associated with physiological reactions that are beyond the control of the will.[2]

Jung's mature thoughts on the interaction between mind and body, the hypothesis of reciprocal action and psychophysical parallelism, found similar relationship-connection with the modern quantum-mechanical conception of nature and is discussed at length in volume 8 of his Collected Works (*The Structure and Dynamics of the Psyche*), culminating in his conclusive 1952 essay on the phenomenon of *Synchronicity: An Acausal Connecting Principle*. Arguing for the metaphysical account of this experience, Jung points out: 'it is

1 Jung defined complex as the sum of certain strongly charged ideas connected to a particular feeling-toned event. 'Emotionally charged' refers to affektbetonte in German and 'feeling-toned' to gefühlsbetonte. Jung, Experimental Researches, p. 72, n.18, para 167; p. 321, n. 12, para 733.

2 Jung measured the reaction-time between different stimulus-words and the duration of their response. He observed that words that had a personal meaning for the individual were emotionally charged and aroused psychophysical reactions

that betrayed what consciousness was trying to suppress. The experiment threw light on the fact that variations in response like slowing down, failure to react, inhibitions, the making of specific gestures indicated influences of 'complex-characteristics', i.e., that mental images and internal processes are in certain associative relationships with the reactions. For more see: Jung, Experimental Researches, pp. 148-150, para 414-417.

not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing'.[3] In saying this, he not only laid the foundation for the notion of the complementary realms of psyche and matter as *one* reality, but also contributed to putting an end, at least psychologically, to Western dualism.[4]

Among modern Jungians the Canadian Marion Woodman (1928-) has been one of the most important analysts to focus on the integration of psyche and soma. Through her groundbreaking study on the spiritual and psychological core of eating disorders, she was one of the first Jungians to connect addiction with the neglect of the feminine principle in both men and women and its effect on the natural world and the physical body in Western culture.

After a mid-life breakdown and ill health, Marion had to abandon her successful 24-year career as a teacher of English literature and creative drama. Her search for healing brought her to Europe and in the course of time she become a Jungian analyst.

She trained in the C.G. Jung Institute in Zurich between 1974 and 1979 and had analysis with Marie Louise von Franz (1915-1998), Barbara Hannah (1891-1986) and Dr. E. A. Bennet (1888-1977) in London, England. Her dissertation on anorexia was published against the advice of her supervisors in 1980, as *The Owl Was a Baker's Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine*.[5] Marion's work stems from her painful experiences fighting anorexia in her 20s, kidney failure while in Zurich, and uterine cancer in 1993. Furthermore, each of her consecutive books has gone further into exploring the psychological masculine-feminine and body-soul dynamics.[6]

Marion's analytic journey led her to, for some Jungians, unorthodox territories and before long a dream told her to take the images from her dreams and put them into her body. She recounts: 'When I arrived [in Zurich], there was nobody doing body work at the time …

So many weekends I spent, maybe ten hours Saturday and Sunday, lying on the floor on a woolen blanket with another woolen blanket over me. I was in a womb, and I worked with the imagery from the dream and allowed the energy of the dream to go into my body. Over the period of four years a very severe kidney condition was healed.'[7] Years of conscious, personal analytical work integrating imagery with movement, combined with the study of Jung's psychology brought Marion the profound

3 Jung, The Structure and Dynamics of the Psyche, p. 215, para 418.

4 Inspired by the Chinese worldview of a continuum time and by studying the I Ching Jung made a first attempt at grasping an order of the collective unconscious and guidance for a parallelism of events that could not be explained causally.

He coined the word synchronicity for the happening of meaningful coincidences in which there is a coming together of an outer and inner happening. For more,

see: Jung, Synchronicity, Editorial Preface, pp. vi-vii; Idem, The Pauli/Jung Letters 1932-1958; Von Franz, Psyche and Matter; Eadem, On Divination and Synchronicity: The Psychology of Meaningful Chance.

5 This title is a line from Shakespeare's Hamlet where in her final madness, Ophelia uses this phrase to allude to a medieval Christian tale where a baker's daughter, on Christmas Eve, turns away a hungry man, not realising that he is Christ. Soon, the whole house fills up with the rising dough she refused to share, and the girl herself is turned into an owl. Marion saw this story as providing the metaphorical context for issues of guilt, spiritual blindness and distorted body image. Woodman, Conscious Femininity, p. 55.

6 Books written by Marion: Addiction to Perfection: The Still Unravished Bride (1982); The Pregnant Virgin: A Process of Psychological Transformation (1985); The Ravaged Bridegroom: Masculinity in Women (1990); Conscious Femininity (1993); Bone: Dying into Life (2000); she co-authored five books: Leaving My Father's House (1992); Dancing in the Flames (1997); Coming Home to Myself (1997); The Forsaken Garden (1998) and The Maiden King (1998). For a summary of her DVDs see: [3]http://library.constantcontact.com/download/get/file/1101068506968-104/Marion-Woodman-and-the- **Conscious-Femine.pdf**

7 Cited in Stromsted, p. 13.

insight that the body informs the soul as much as the soul informs the body. For her both image and bodily symptom are symbolic ways of working: paying attention to a headache or a back problem can be as enlightening as confronting a shadowy figure in a dream.

Back as an analyst in Canada, Marion became a specialist in addictive behaviour and decided that the body, too, must somehow be involved in the psychological healing of her clients. She amplified and integrated her bodywork techniques, using her own physical struggle as the basis for the metaphorical understanding of eating disorders. She realised that in Western culture there is a failure in the imagination and we confuse soul food with material food - that metaphor is the true food of the soul.

'Metaphor' (from the Latin for 'carrying over' and the Greek 'to transfer') is of significant importance for Jungian psychology through its symbolic capacity for bringing together mind and body. Marion elaborates: 'I always try to grasp the metaphor at the root of an addiction. That varies. With food, it can be mother; with alcohol, spirit; with cocaine, light; with sex, union.

Mother, spirit, light, union – these can be archetypal images of the soul's search for what it needs. If we fail to understand the soul's yearning, then we concretize and become compulsively driven toward an object that cannot satisfy the soul's longing.'[8] Thus the image, i.e., the symbolic counterpart of our bodily symptom becomes the connecting bridge between psychological mechanisms and instinctive processes.

Marion points out that metaphors affect the person on three levels: *mental* – on which we interpret meaning, *imaginative* – where the actual transforming power resides, and the *emotional* - that connects the feelings embodied in the metaphor.[9] But how can we recover

the energy contained in the image and bring it to infuse the body with healing? In order to deepen her understanding Marion drew Jung's concept of energy in a diagram:[10]

Psyche and matter interact through the relationship between mind and body and in between the somatic pole (Matter) and the psychic pole (Psyche) there is a liminal space where the apexes touch and do not touch; Jung described it as a zero-point.[11] This connecting space for Marion is the home of metaphor, the world of soul and the 'subtle body'. At this psychophysical threshold both symbol and symptoms become 'embodied metaphors', as, for example, the expressions to have a "broken heart," "cold feet," or "guts" represent unconscious motivations translated into picture-language. Marion places

8 Woodman, Conscious Femininity, p. 124.

9 Ibid, p. 54.

10 Eadem, Bone, p. 54.

11 For the complete account, see: Jung, The Structure and Dynamics of the Psyche, p. 215, para 418.

great emphasis on this: 'it's the metaphorical body we're building. It's that place between spirit and matter.'[12]

I would like to illustrate this with a summary of one of Marion's most poignant accounts of how a dream image coupled with bodywork can help to bring powerful archetypal energy into the body. The full story is contained in her diary *Bone*, *Dying into Life: A Journal of Wisdom, Strength and Healing* (2000) where she describes her trajectory from being diagnosed with cancer, the effects of radiation following the operation, to her recovery.

From November 1993 to March 1995 Marion was faced with death as 'an immediate part' of her daily life and her path in coming to terms with her illness had two parallel courses: outer expertise of both medical science and alternative medicine and inner exploration through dreams, imagery and body-work.[13]

The night before her cancer operation Marion had an initiatory dream where she saw, both barefoot, a five-year-old girl and a gypsy-like young woman with flowing hair. They were on a pier watching a purple ship come to shore. It was carrying two pearls, which she could not see but knew were there.[14]

Ross Woodman, Marion's husband recounts in an article he wrote about her, that for two years the gypsy figure became the object of her daily meditations in which she directed the gypsy's energy into her body. And how after radiation she would try to bring the image of the healthy five-year-old from the unconscious to the cells of her body.[15] Even during the six months that she was confined to a wheelchair, Marion worked on ways of penetrating the mystery of the psyche-soma relationship until the night when she and Ross went to the birthday celebration of a Dutch-Canadian friend, which changed her life completely. She recounts:

Went to Henrikus's 50th birthday party. Too difficult to walk from car to house. Living room full of laughing faces, platters laden with fine cheeses, breads, sweets. And tulips, tulips,

tulips only the Dutch can grow. We talk quietly to everyone. Don't move from the safety of the couch.

Very tired. At 10:30, we are about to leave. As we reach the threshold of the front door, to my surprise and delight a sixtyish Dutchman with a sailor cap strides through the open door playing a tuba. Then another of the same ilk, and another, and another – twelve, all playing trumpets and trombones, or some other brass … the room rocks with polkas, waltzes, fox-trots. I haven't dared to dance for three years. Ross and I return to the couch. I can barely endure listening.

"Come on, Ross, I finally say. "Let's dance". "Oh Marion," he says, "you know you can't dance. You could break your back."

I sit out the polka, can't keep my feet still, they remember tapping it out … I feel like Death sitting there with all my past. Then my hands are clapping like a child's. The energy builds, becomes so fierce I feel like a puppet with hands and feet tapping …

Puppet becomes young woman, vibrant with animal energy. A voice comes up from my perineum, "Marion you can sit on this couch until you rot, but I am going to dance. I don't care what Ross thinks. I don't care what these Dutch- Canadians think. I don't care what anybody thinks. I don't care if you break your back. I don't care if you drop down dead. I am going to dance! I am going to live!"

12 Cited in Stromstead, p. 23.

13 Woodman, Bone, pp. xi-xvi.

14 Dream of 18 November 1993. For Marion's full account, see: Woodman, Bone, pp. 16-17.

15 Woodman, 'Marion Woodman's "Vale of Soul-Making"', pp. 74-75.

I become concentration. Then a stranger – a Dutchman who has just arrived – catches my vision, jumps into my circle, and we dance a dance as fierce as I have never danced before. If my back breaks, if I drop dead, it doesn't matter. I am twenty-four. I am healthy, I am whole.16

In this experience we can see symbols as converters of energy and images as the connectors between body and soul; self-reflection on her cancer became a journey towards transformation.

For over thirty years Marion Woodman and her colleagues, dance and theatre educator Mary Hamilton and vocal coach and mask maker Ann Skinner, have developed and refined what is called *BodySoul Rhythms*® programmes.[17] The work is an intimate and dynamic interaction between psyche and soma where a series of carefully designed exercises bring into play a practical way of integrating unconscious contents into consciousness. These include: reading preparation of Jung's work, lectures on myth, exploration of dream symbolism, amplification of the images through art work, active imagination, creative expression through movement and bodywork, voice, mask-making and ritual. The setting varies from three to seven days' retreat.

In the workshops there is the opportunity to concentrate on the symbols that have been

given in the dreams. Marion's unique embodied approach to the psyche, of allowing the image to move and transform as it wishes, involves an openness to what the somatic unconscious is saying, with its tensions, blocks and interruptions in the flow of energy. This work was originally designed for women's personal and professional development. Subsequently, corporate leadership workshops have also been created and more recently mask and body workshops open to men and couples who are engaged in their own personal work are available during the summer.[18]

Marion's exploration of the feminine individuation journey, her respect for the wisdom of the body and her passionate commitment to articulating the embodied soul has had a powerful effect on the lives of many, indeed has been a direct influence and inspiration on my own life and work, and indirectly on more than one of my clients.

Marion is now retired and lives in Toronto, Canada.

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16 Woodman, *Bone*, pp. 240-241.

17 For more information on *BodySoul Rhythms*® Programmes, see: [4]www.mwoodmafoundation.org and [5]www.bodysouleurope.org

18 For more information, see: [6]www.suecongram.co.uk and [7]www.authenticmovement-bodysoul.com

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1.1.10 Carl Jung Quotations XLIII (2023-07-07 03:30)

[1]The Carl Jung Depth Psychology Facebook Group

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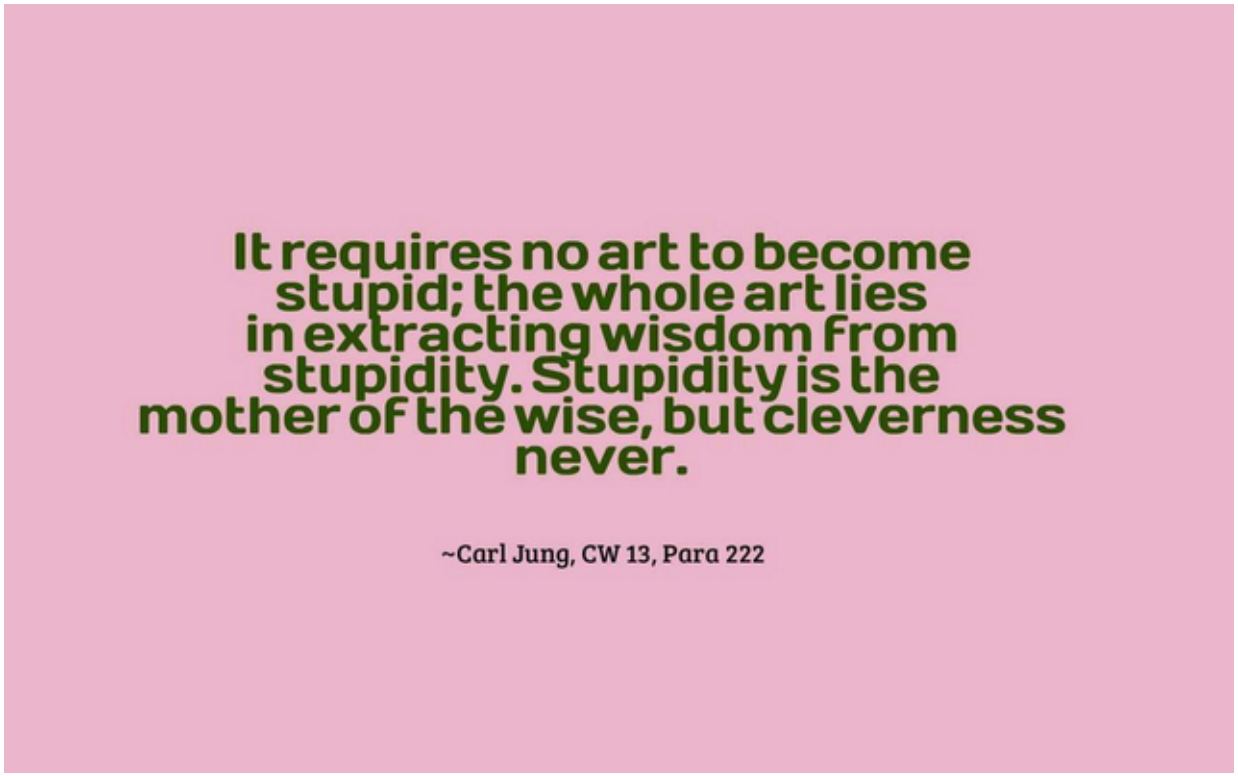
It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never.
~Carl Jung, CW 13, Para 222

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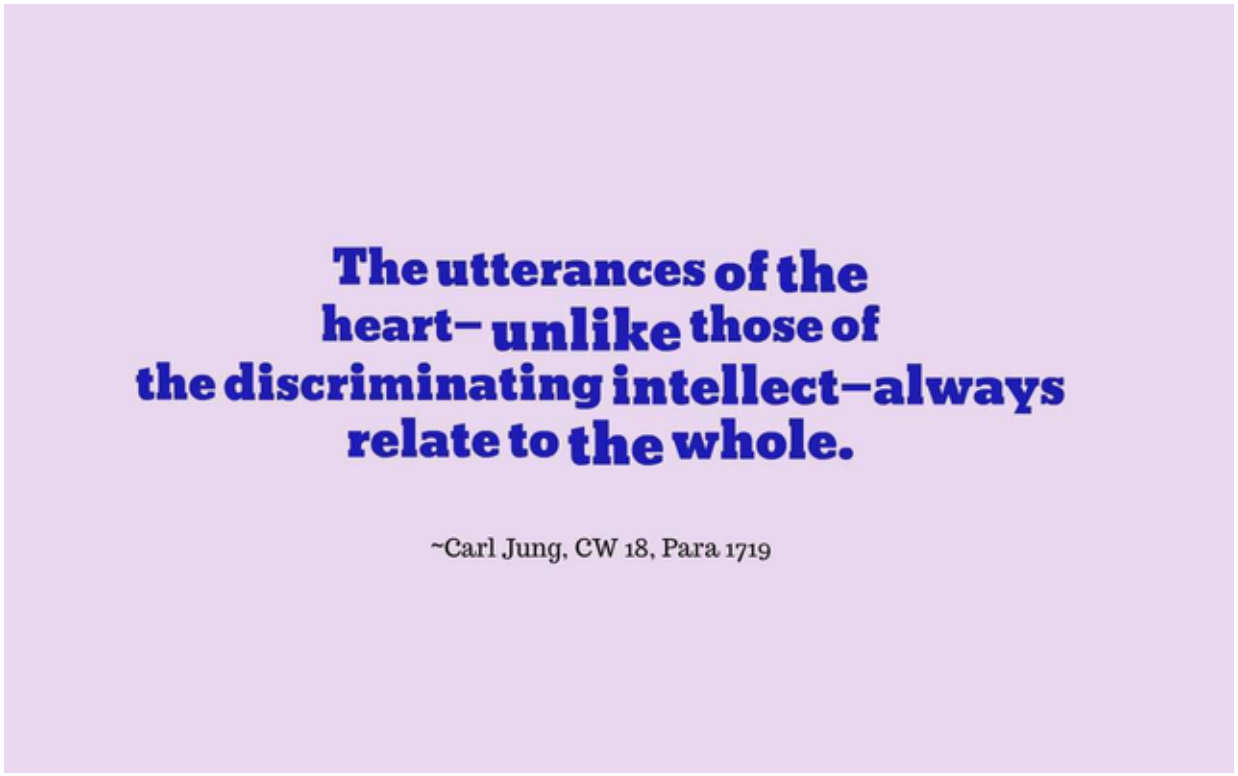
The utterances of the heart– unlike those of the discriminating intellect–always relate to the whole.
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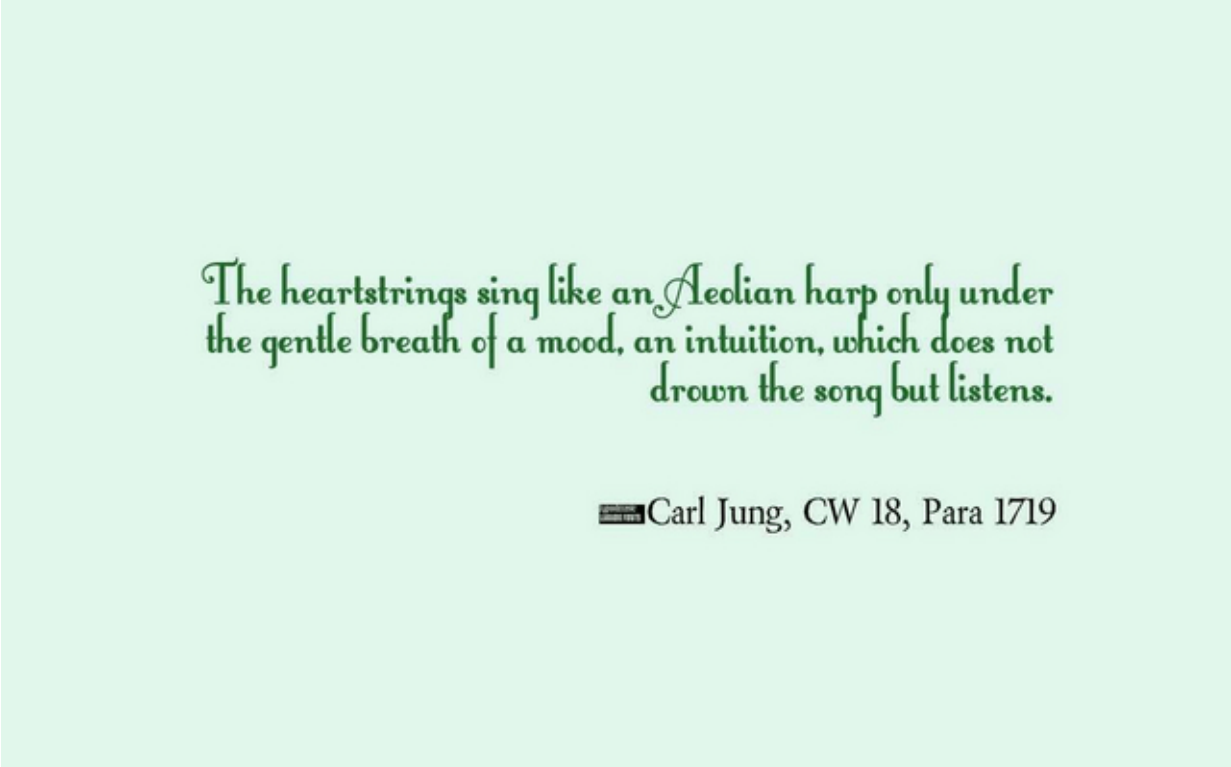
The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.
Carl Jung, CW 18, Para 1719

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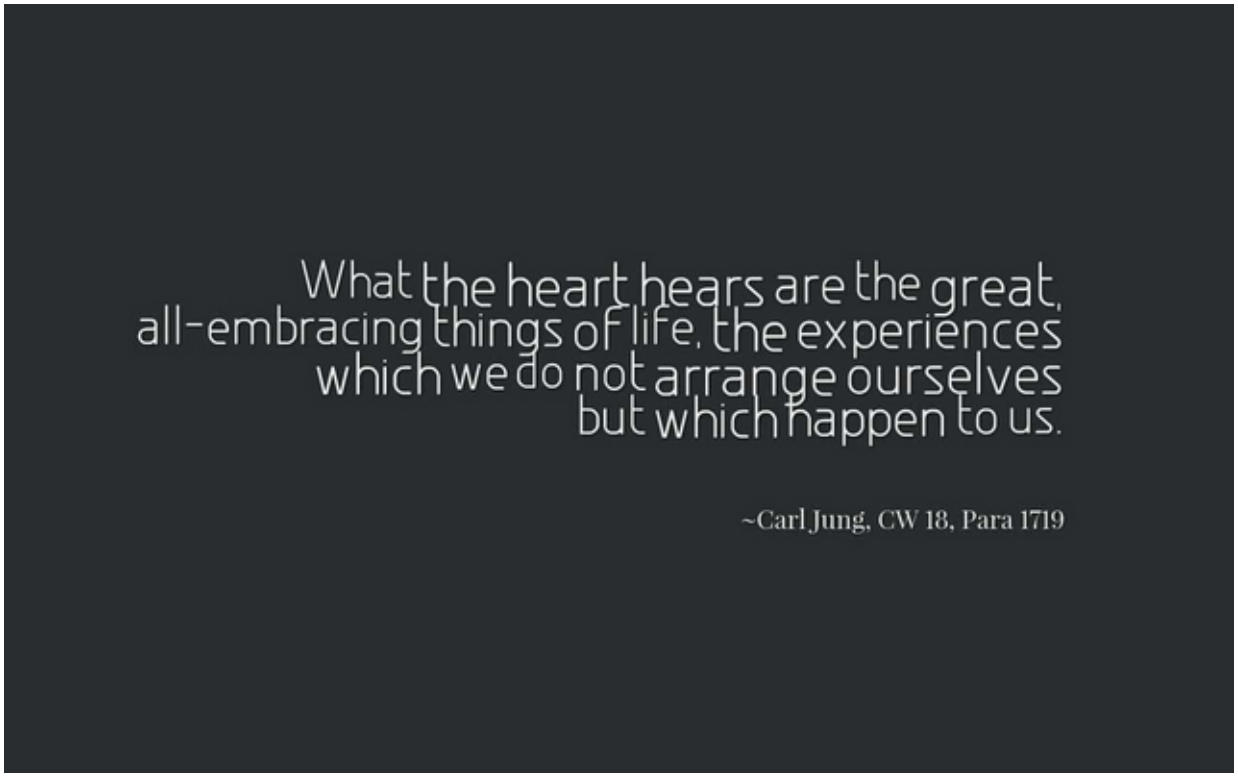
What the heart hears are the great,
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which we do not arrange ourselves
but which happen to us.
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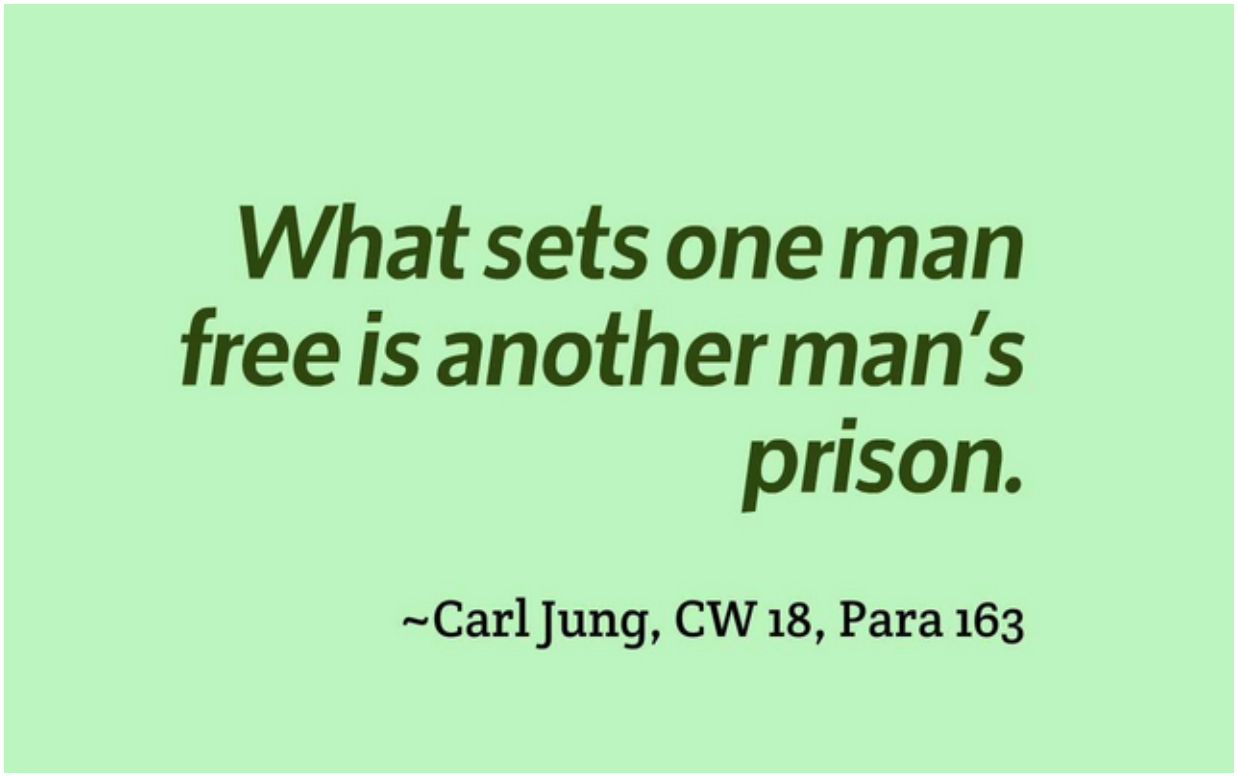

What sets one man free is another man’s prison. Carl Jung, CW 18, Para 163

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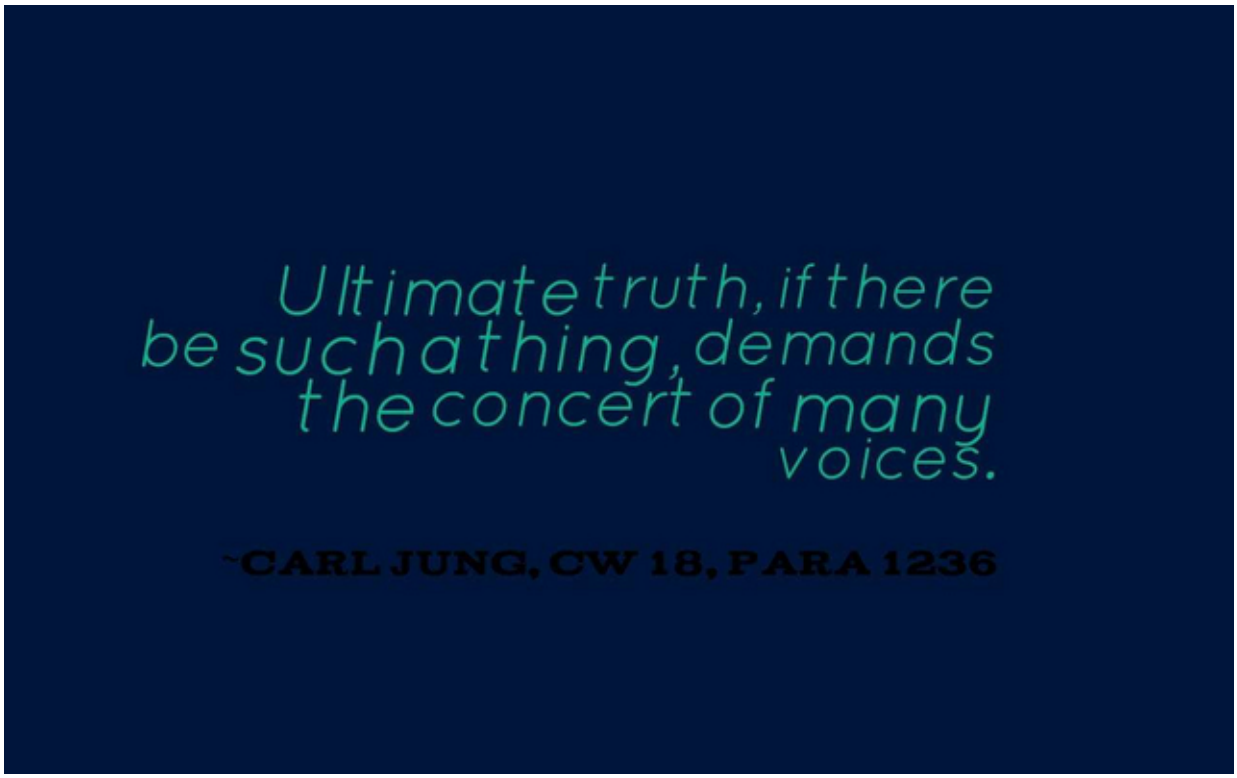
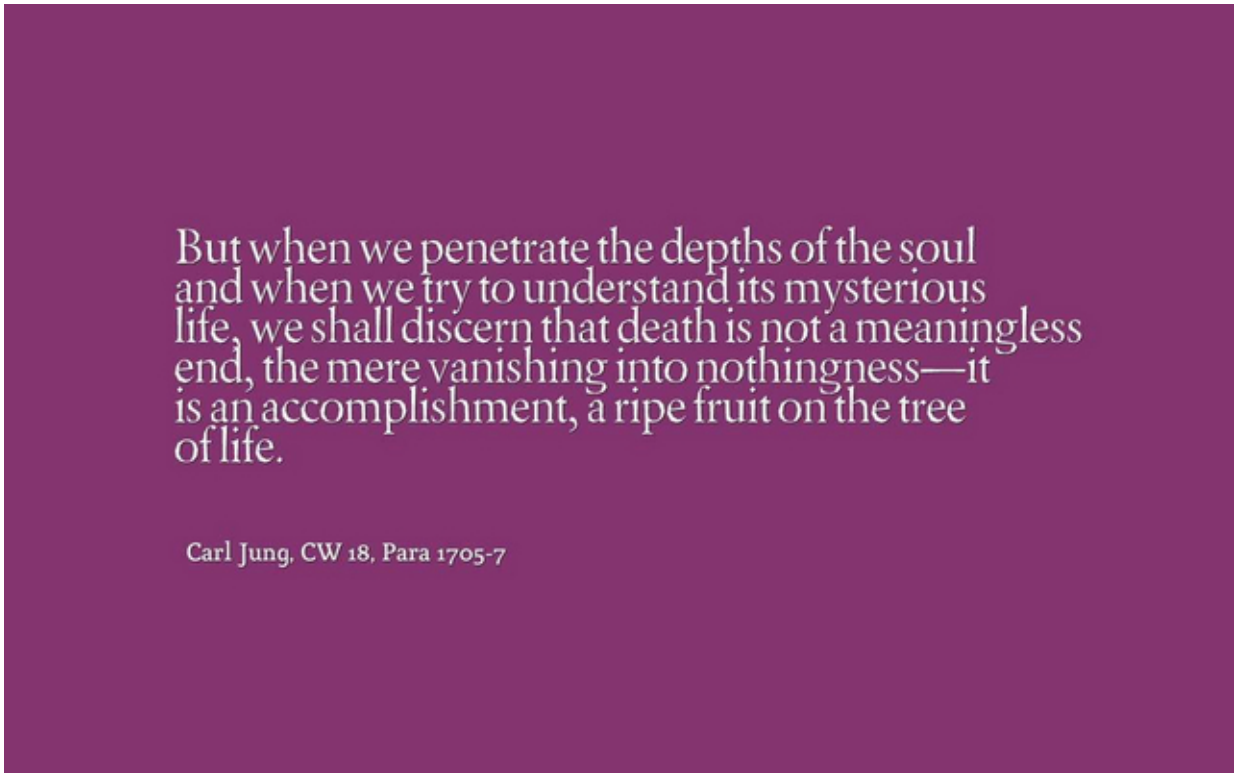


Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Para 1236

[8]


But when we penetrate the depths of the soul
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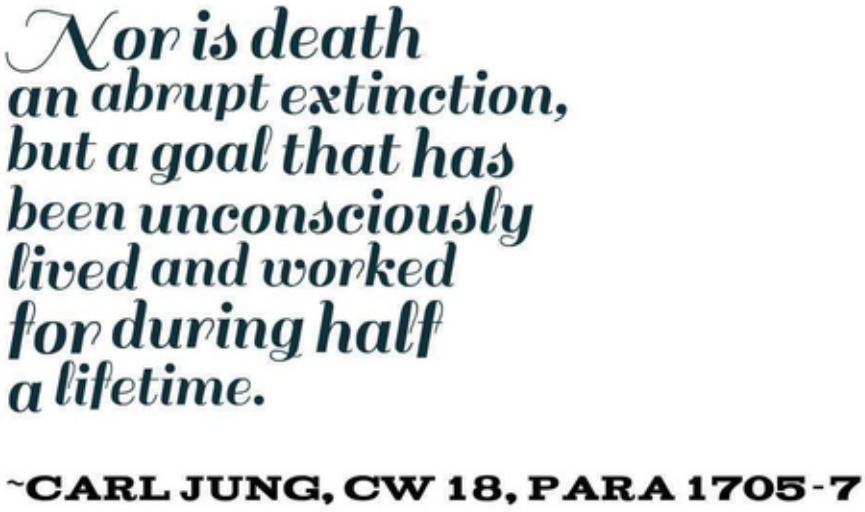

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a
lifetime. Carl Jung, CW 18, Para 1705-7

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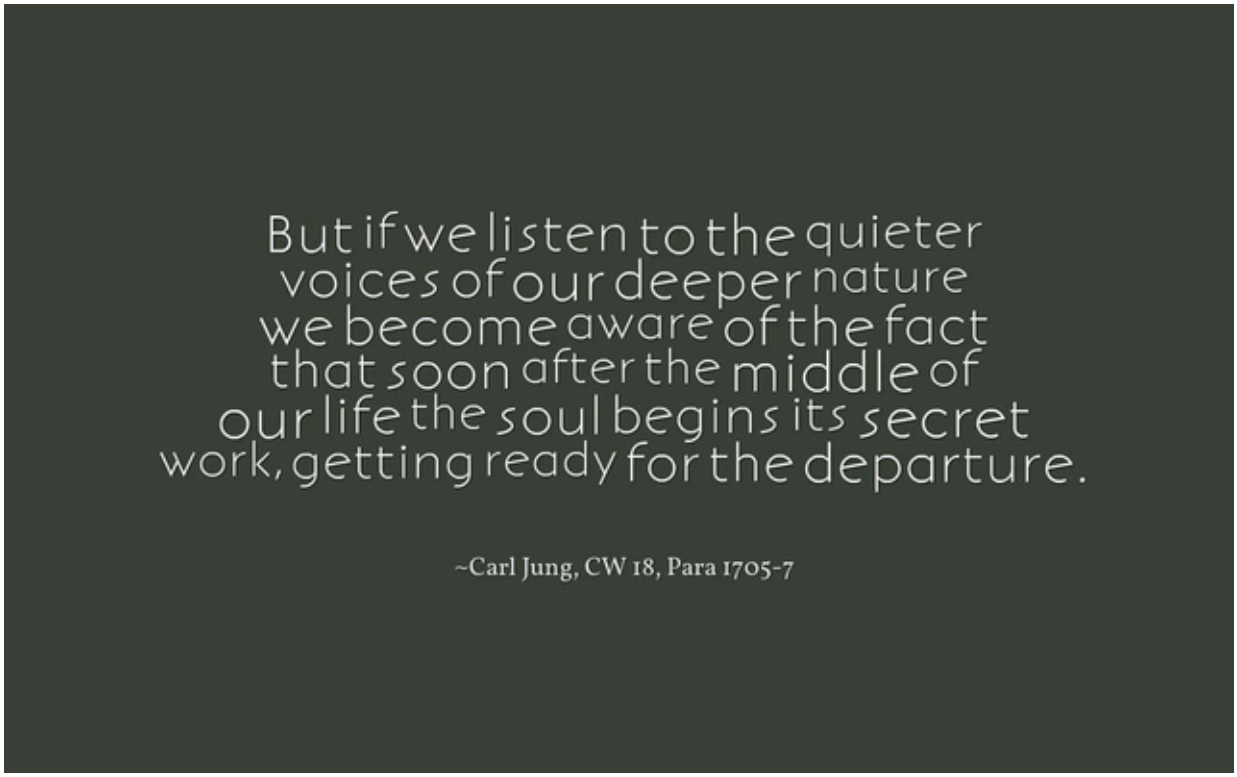
But if we listen to the quieter
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that soon after the middle of
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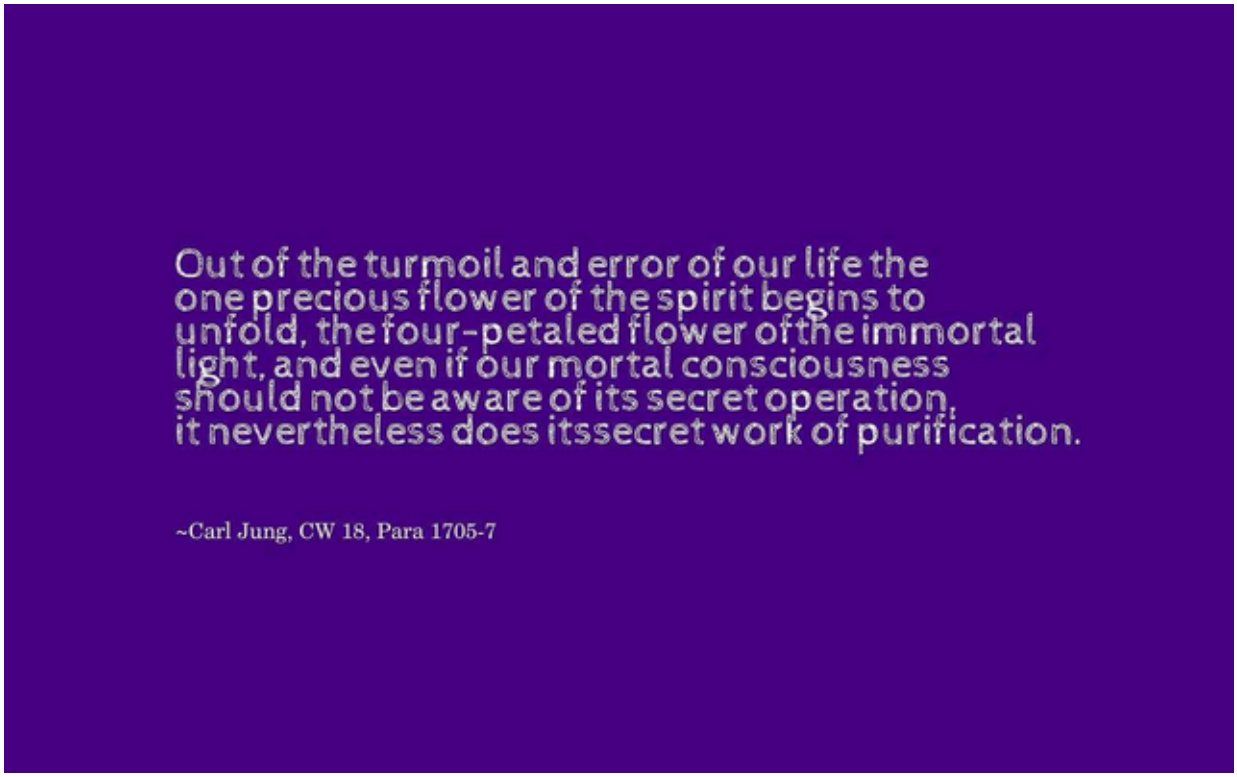
Out of the turmoil and error of our life the
one precious flower of the spirit begins to
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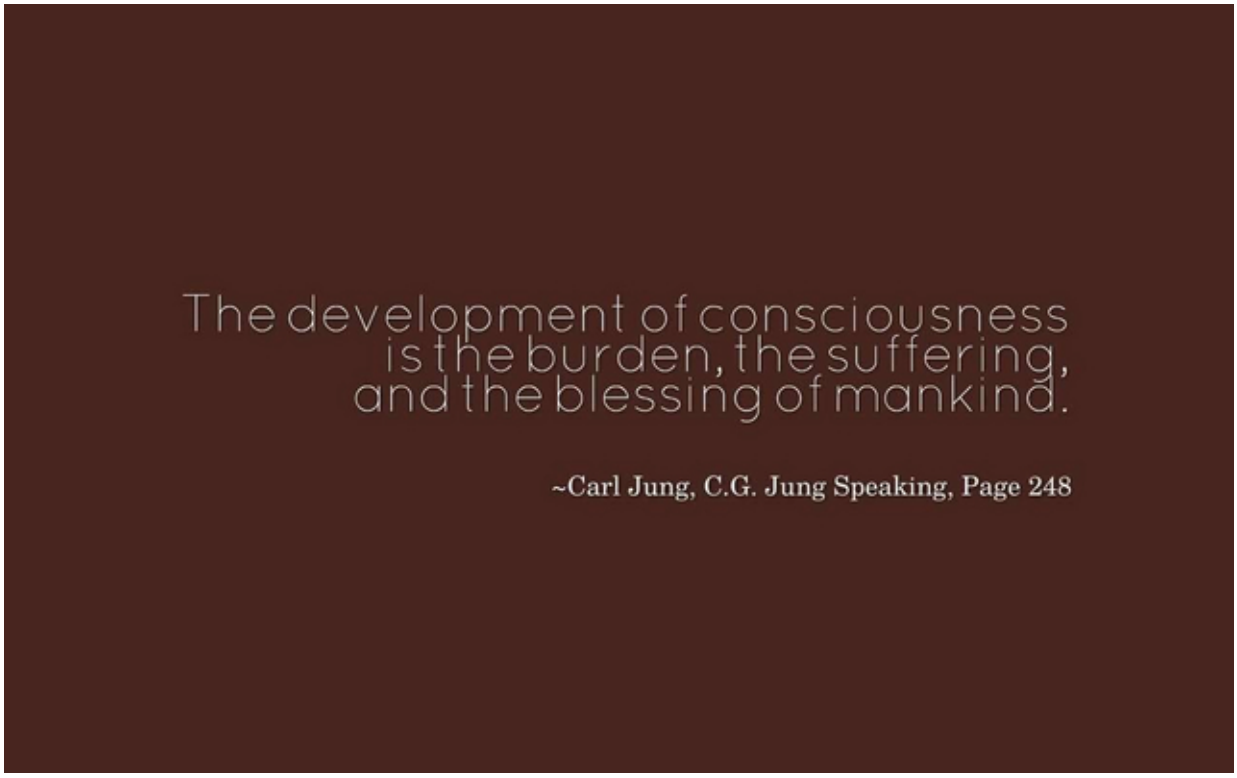
[12]


The development of consciousness
is the burden, the suffering,
and the blessing of mankind.
~Carl Jung, C.G. Jung Speaking, Page 248

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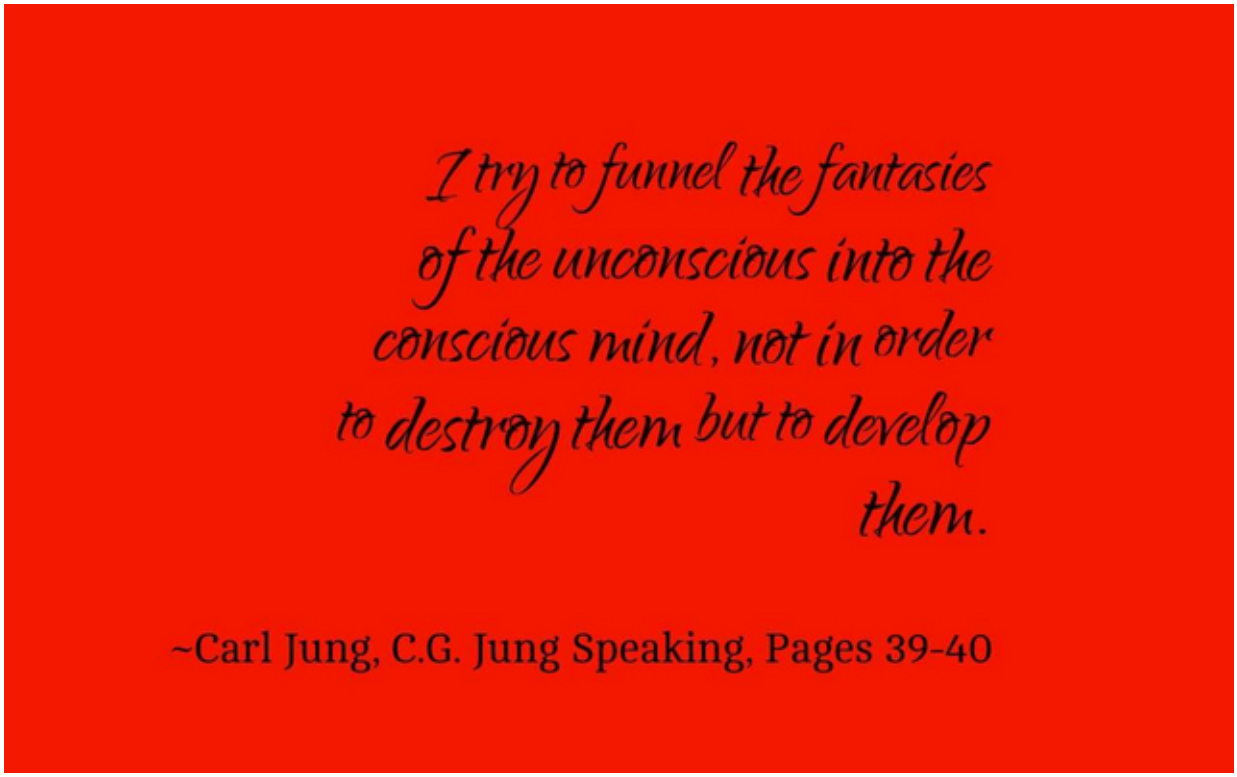
Carl Jung, C.G. Jung Speaking,
Page 248

[13]


I try to funnel the fantasies
of the unconscious into the
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to destroy them but to develop
them.
~Carl Jung, C.G. Jung Speaking, Pages 39-40

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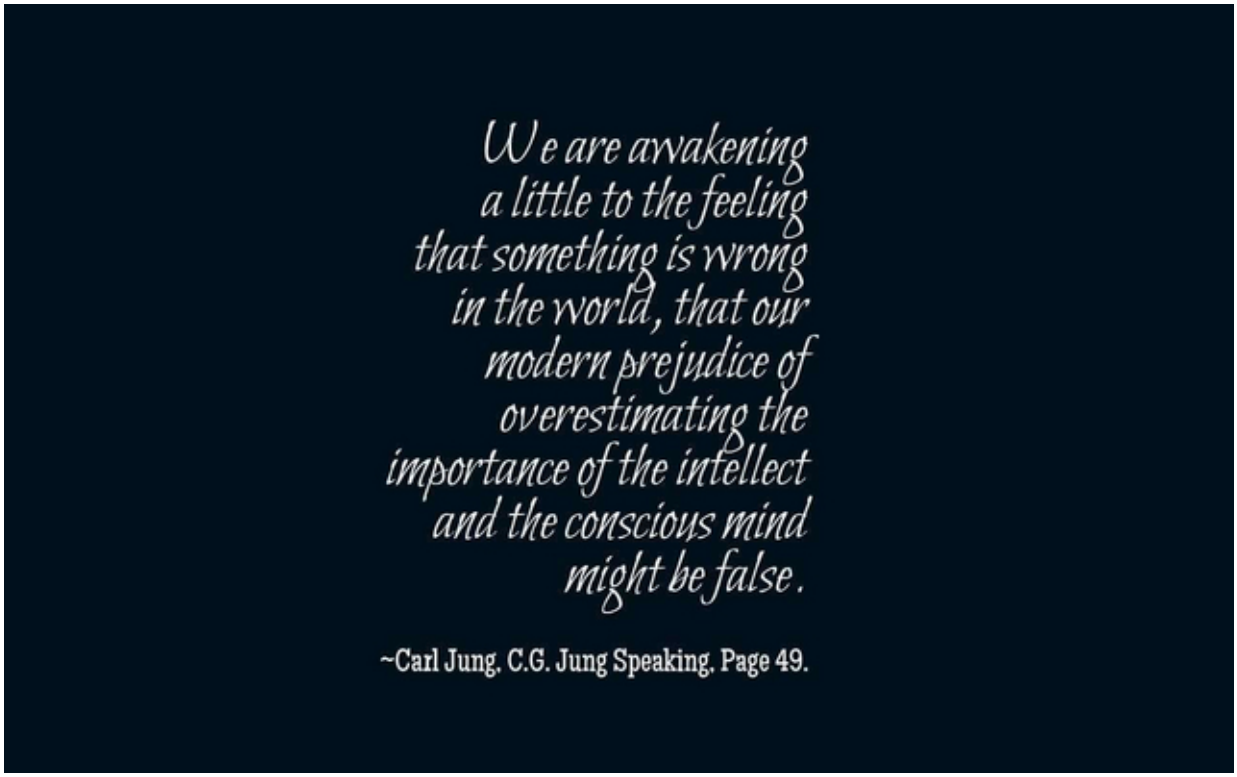
[14]


We are awakening
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~Carl Jung, C.G. Jung Speaking, Page 49.

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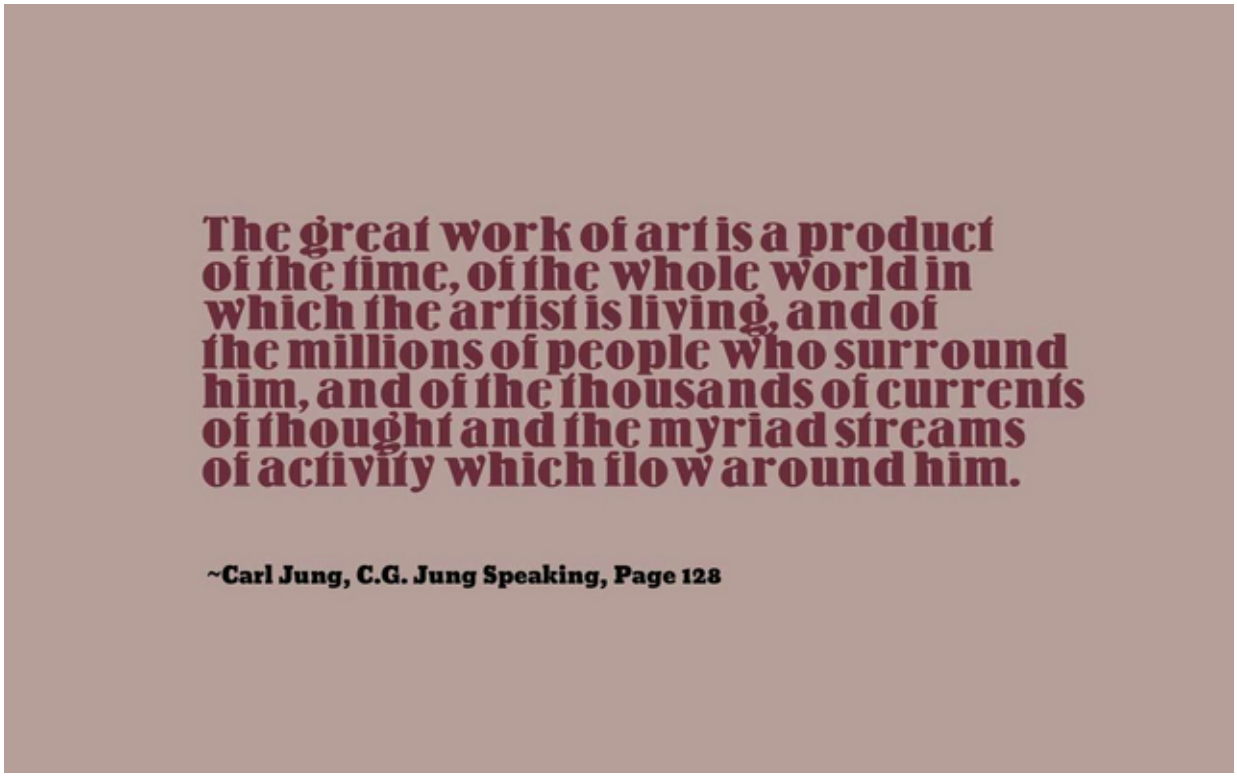
[15]


The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him.
~Carl Jung, C.G. Jung Speaking, Page 128

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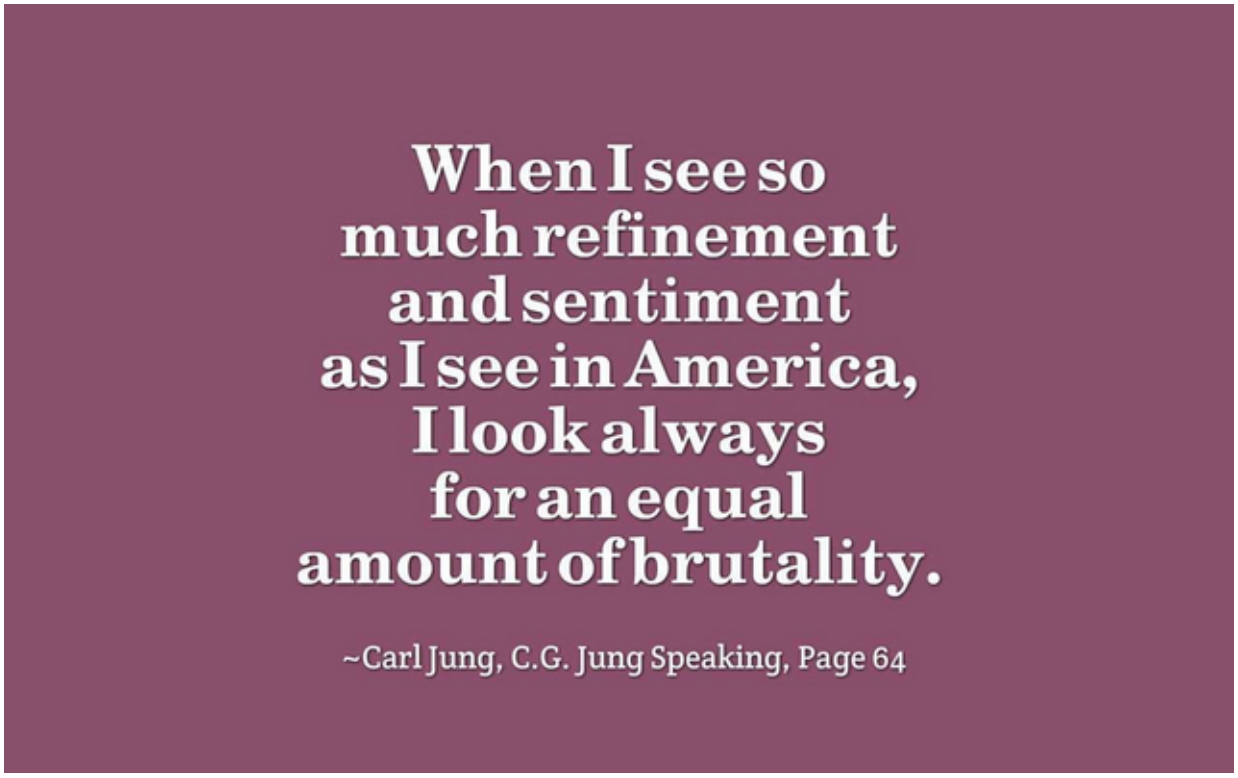
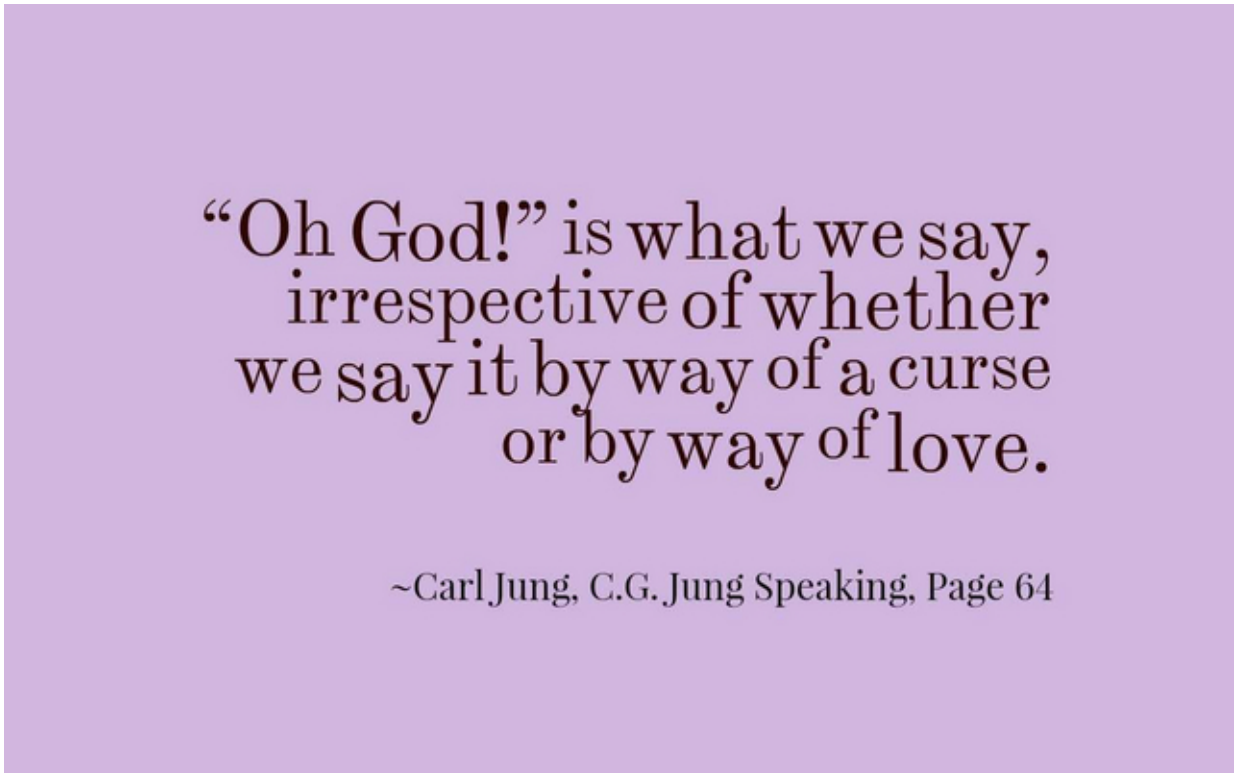


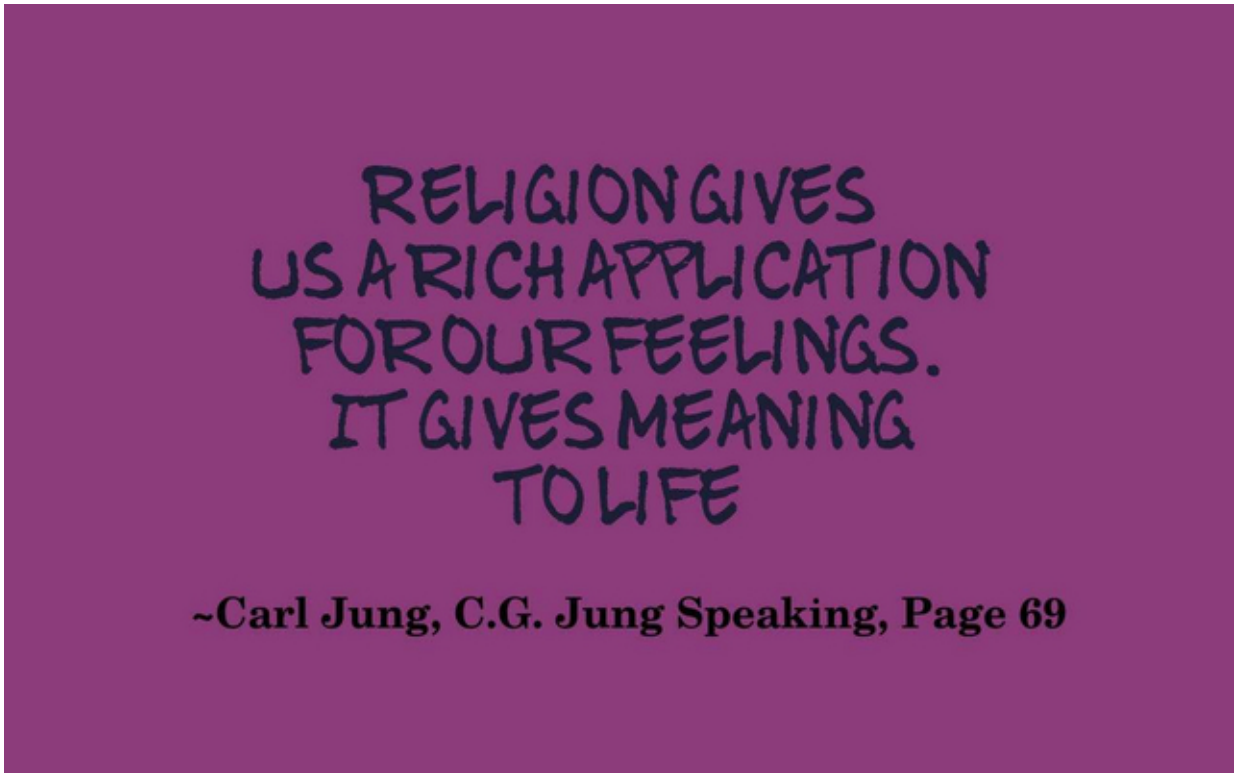
When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. Carl Jung, C.G. Jung Speaking, Page 64

[17]



“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung,
C.G. Jung Speaking, Page 64.

[18]



Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

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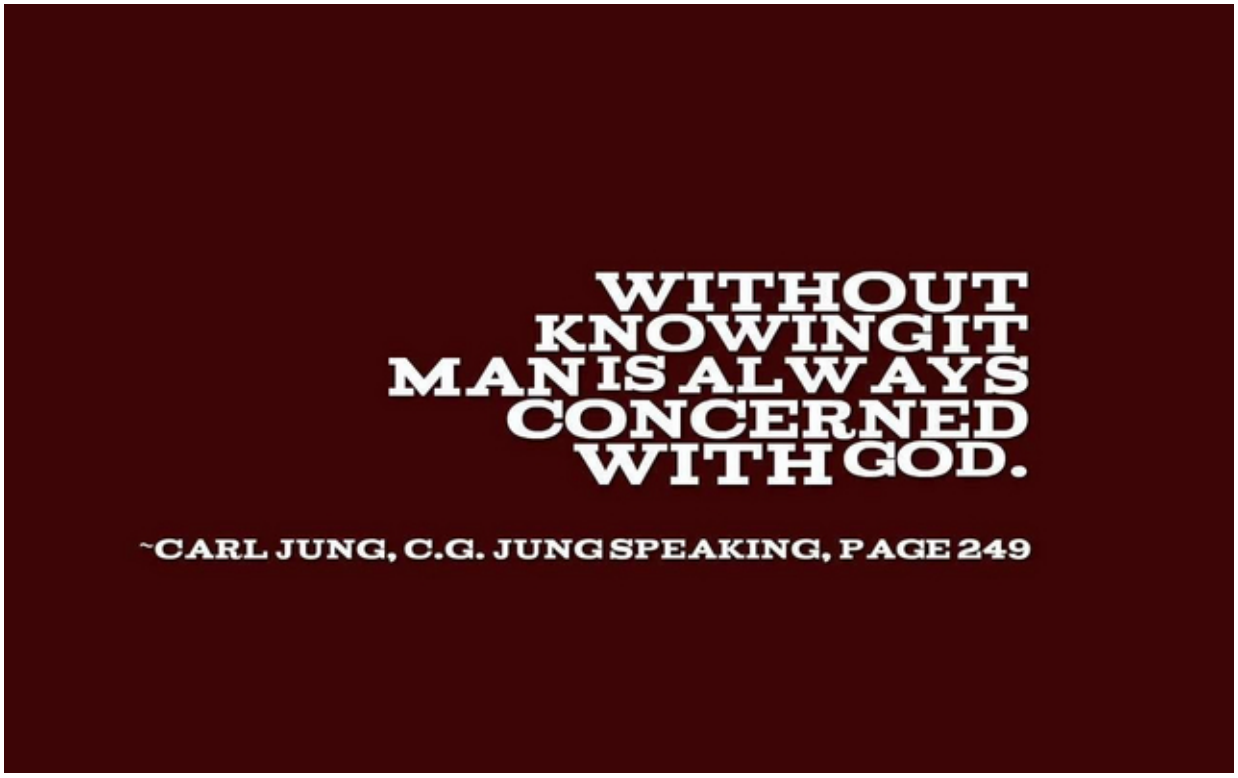
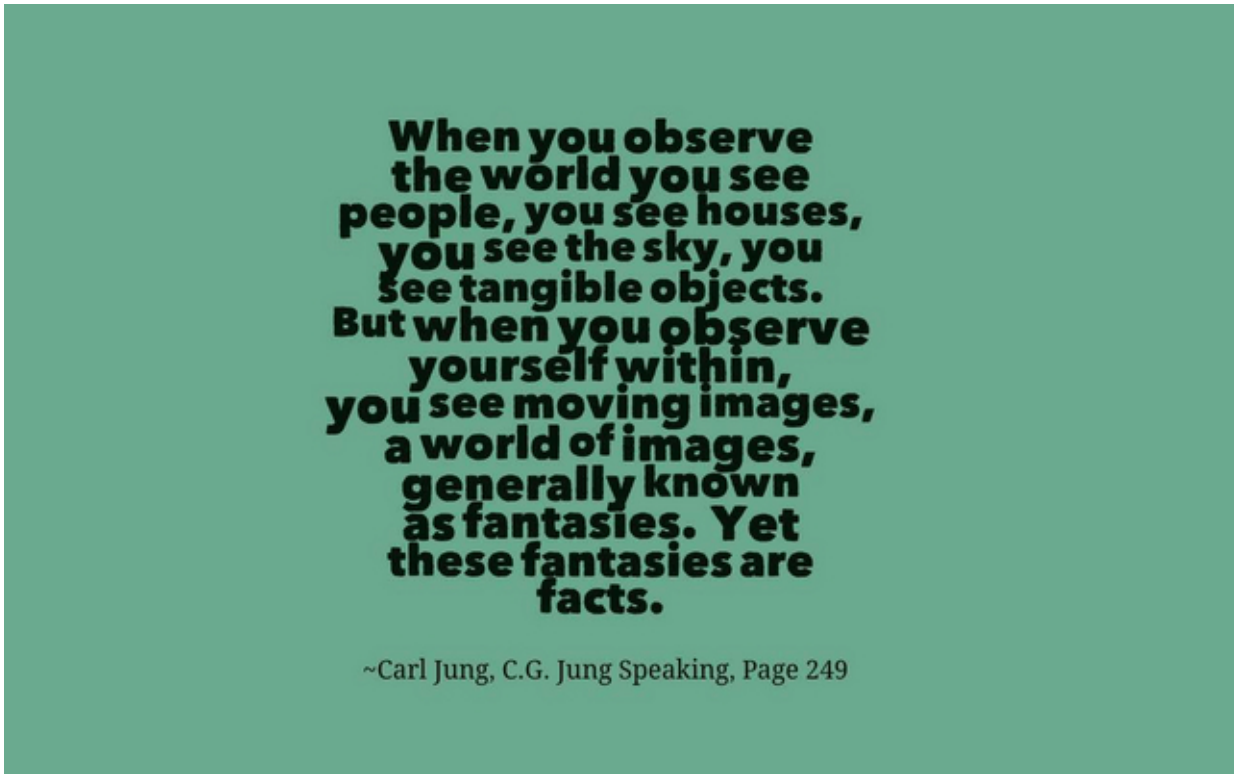


Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

[20]


When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts.
~Carl Jung, C.G. Jung Speaking, Page 249

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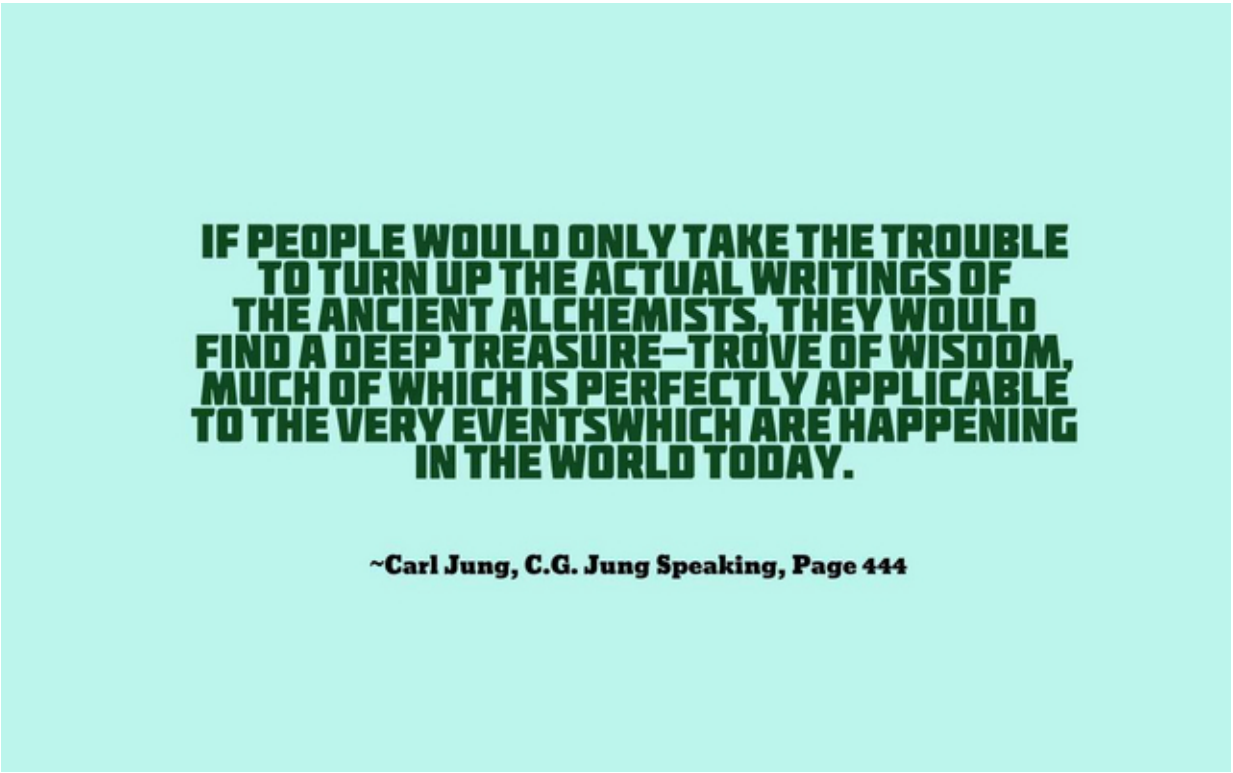
IF PEOPLE WOULD ONLY TAKE THE TROUBLE TO TURN UP THE ACTUAL WRITINGS OF THE ANCIENT ALCHEMISTS, THEY WOULD FIND A DEEP TREASURE-TROVE OF WISDOM, MUCH OF WHICH IS PERFECTLY APPLICABLE TO THE VERY EVENTSWHICH ARE HAPPENING IN THE WORLD TODAY.
~Carl Jung, C.G. Jung Speaking, Page 444

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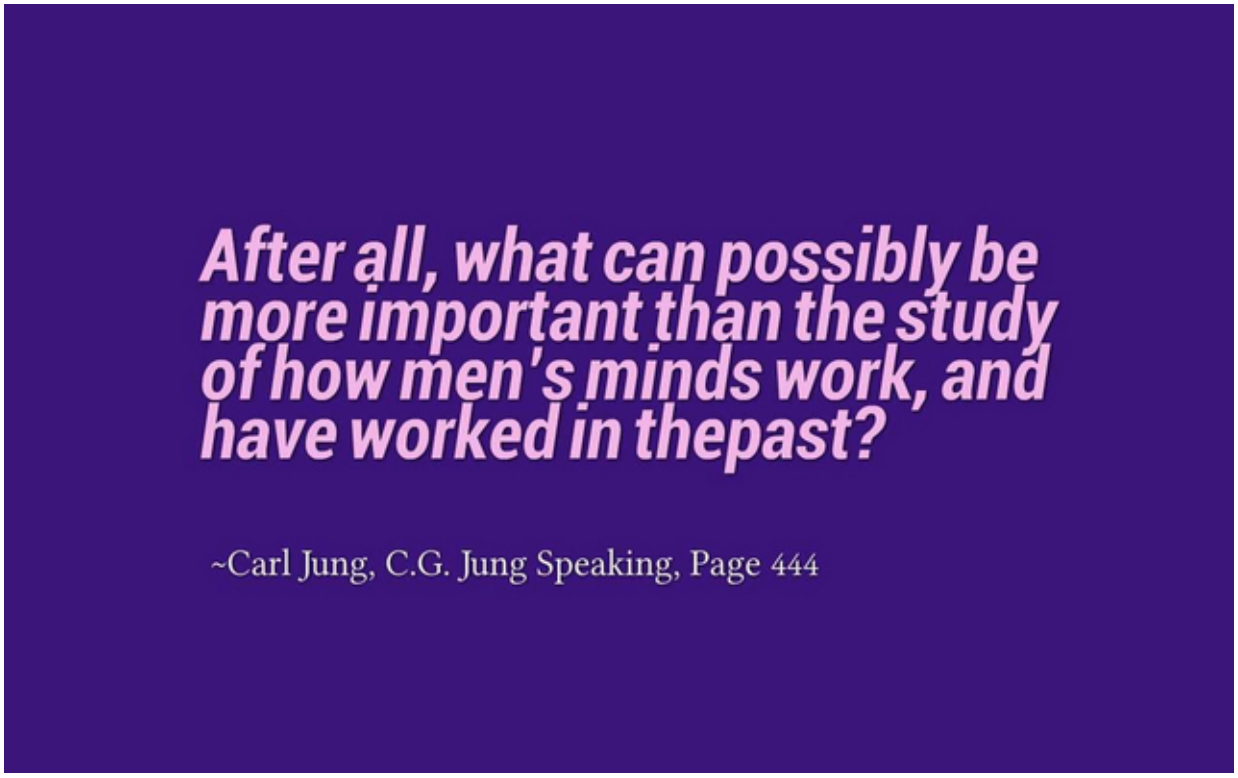
deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

[22]


After all, what can possibly be more important than the study of how men's minds work, and have worked in thepast?
~Carl Jung, C.G. Jung Speaking, Page 444

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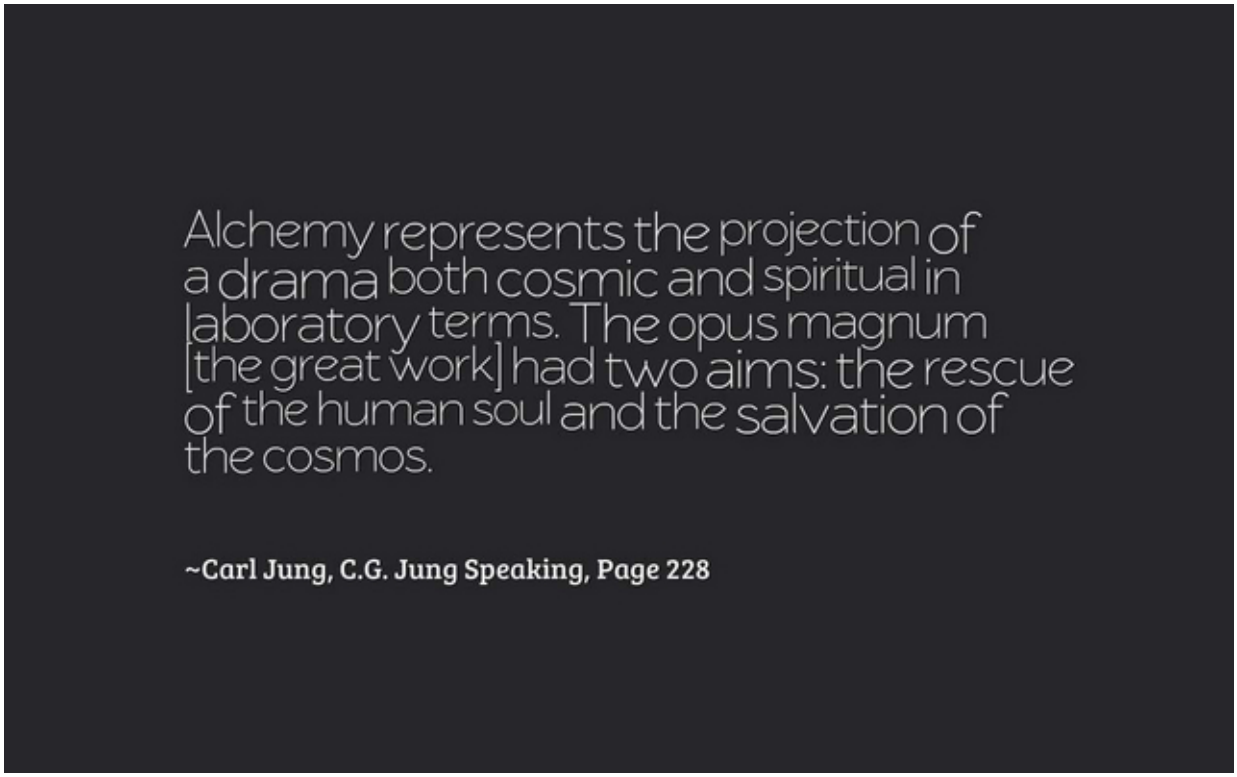
past? Carl Jung, C.G. Jung Speaking, Page 444

[23]

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

[24]


Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos.
~Carl Jung, C.G. Jung Speaking, Page 228

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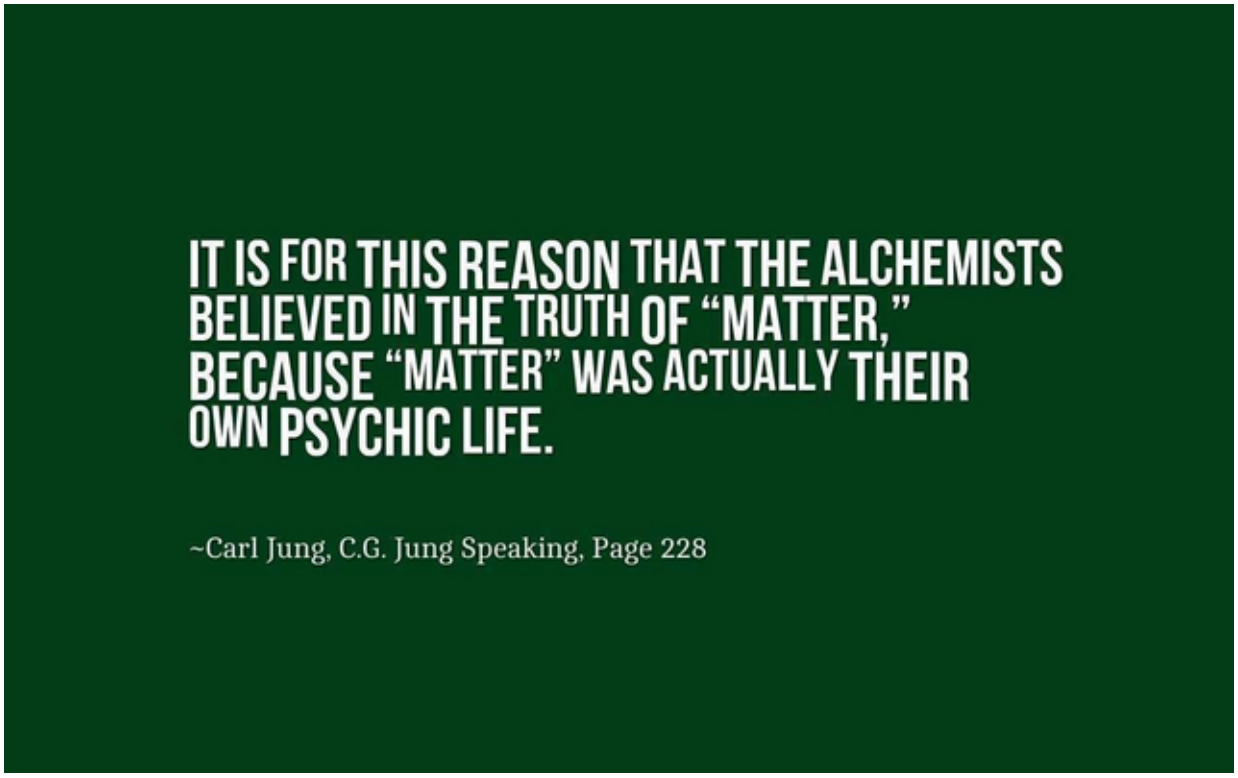
IT IS FOR THIS REASON THAT THE ALCHEMISTS BELIEVED IN THE TRUTH OF "MATTER," BECAUSE "MATTER" WAS ACTUALLY THEIR OWN PSYCHIC LIFE.
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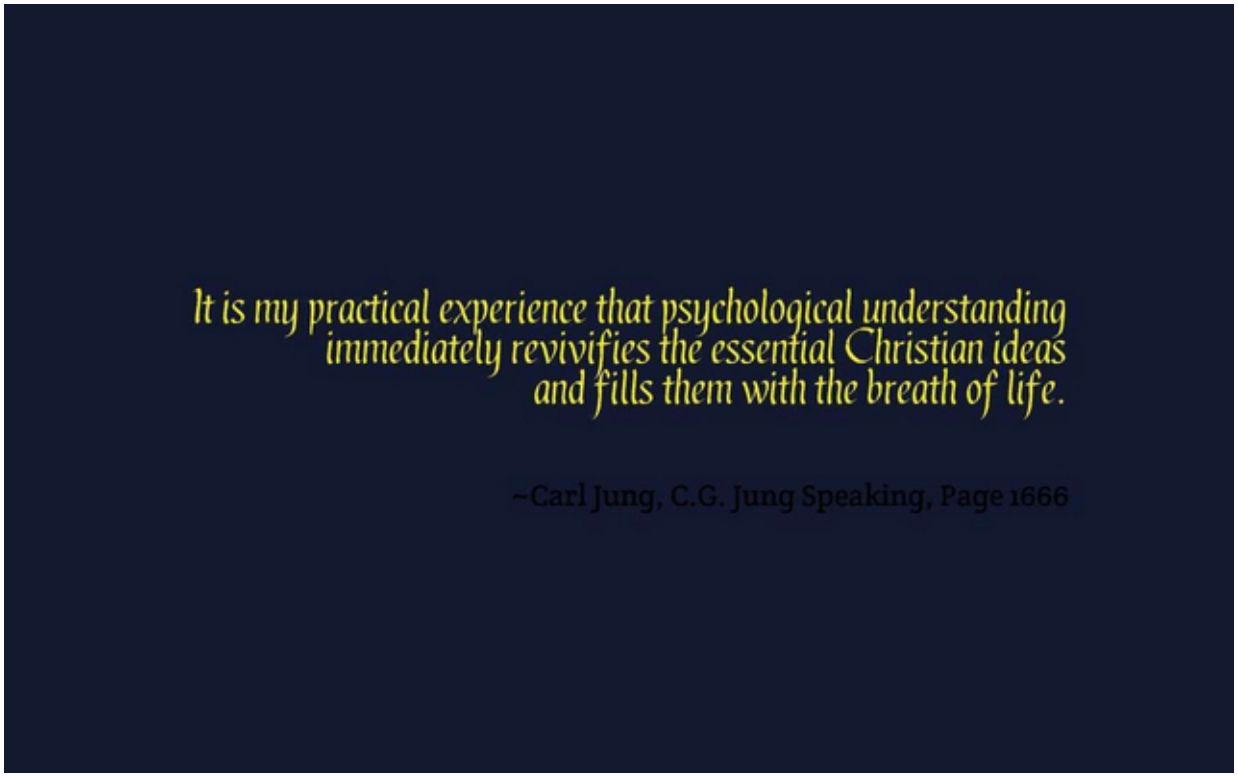
It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life.
~Carl Jung, C.G. Jung Speaking, Page 1666

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For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/815f1-aaa.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/a5284-bbb.jpg
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1.1.11 Carl Jung: In men, Eros, the function of relationship, (2023-07-08 03:30)

[1]Carl Jung Depth Psychology Group on Facebook

[2]

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.

This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos.

In men, Eros, the function of relationship, is usually less developed than Logos.

In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman’s Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).

The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity so that once again the two partners find themselves in a banal collective situation.

Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anima/animus relationship is always full

of "animosity," i.e., it is emotional, and hence collective.

Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no
longer has anything individual about it.

Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them. Carl Jung, Aion, Page 15-16

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/9aa1e-12bsword.jpg

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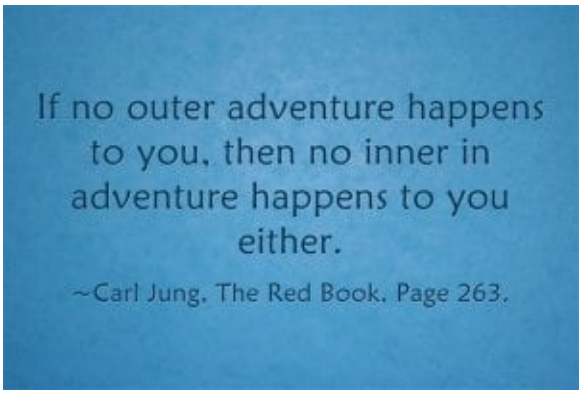
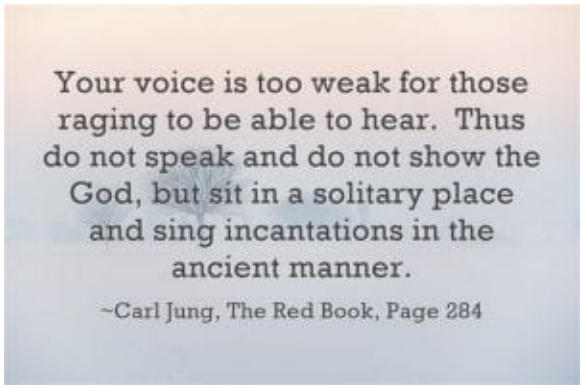
1.1.12 Carl Jung Some Red Book Quotations (2023-07-09 05:16)

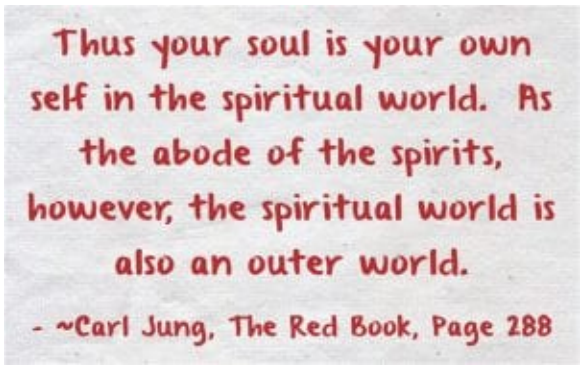
Carl Jung Some Red Book Quotations

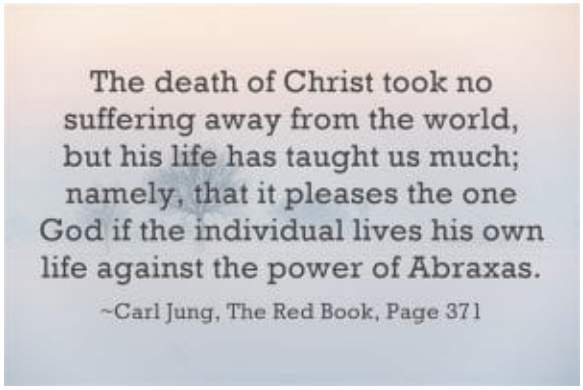
The Red Book

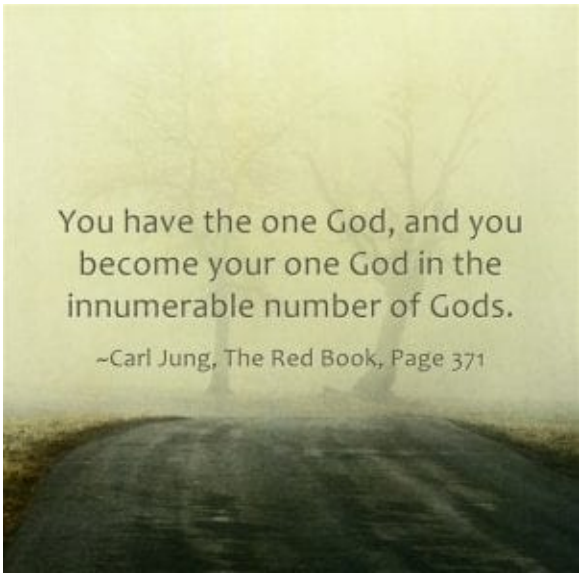


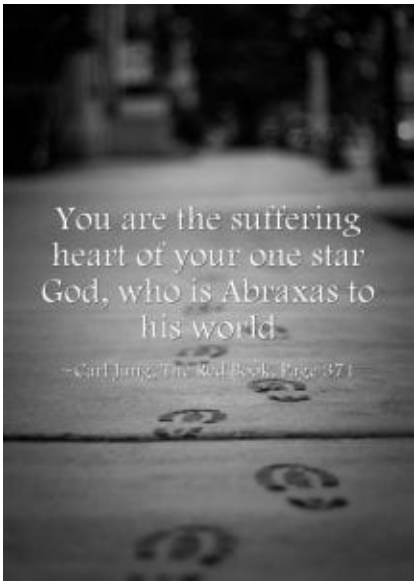

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.
~Carl Jung, The Red Book, Page 284

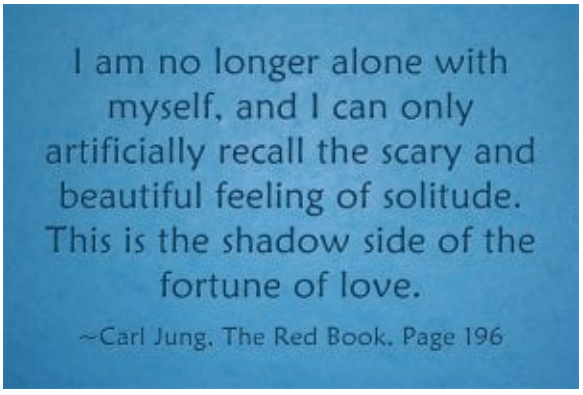
The soul demands your folly; not your wisdom.
~Carl Jung, The Red Book, Page 264

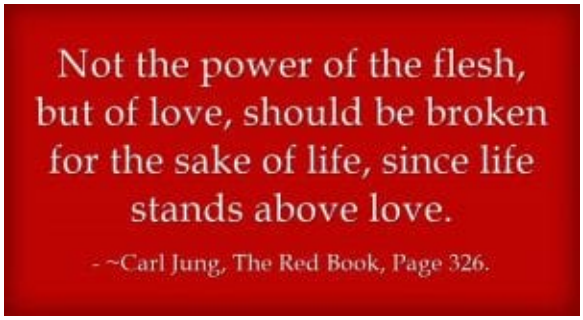

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.
- ~Carl Jung, The Red Book, Page 288

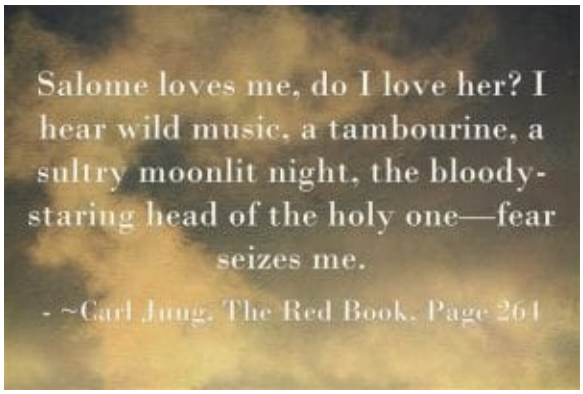

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.
~Carl Jung, The Red Book, Page 371

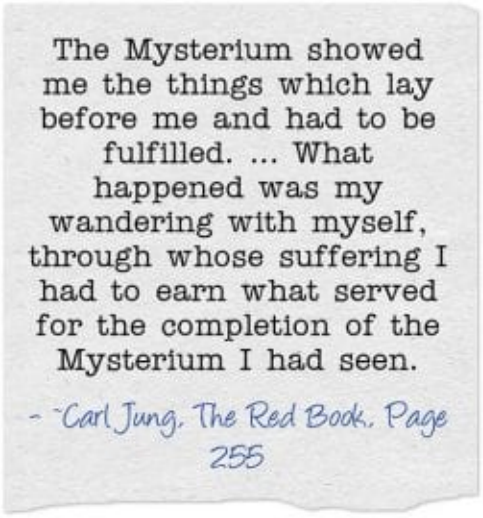

You have the one God, and you become your one God in the innumerable number of Gods.
~Carl Jung, The Red Book, Page 371

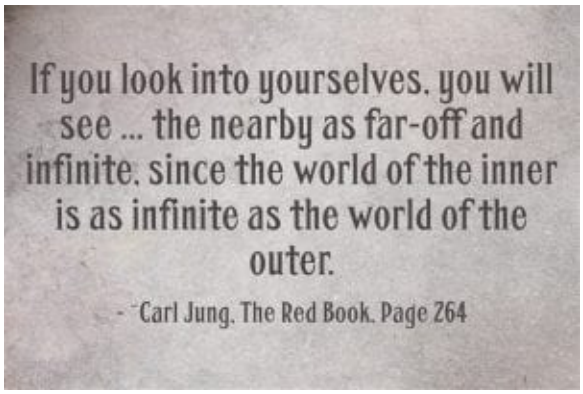

You are the suffering heart of your one star God, who is Abraxas to his world.

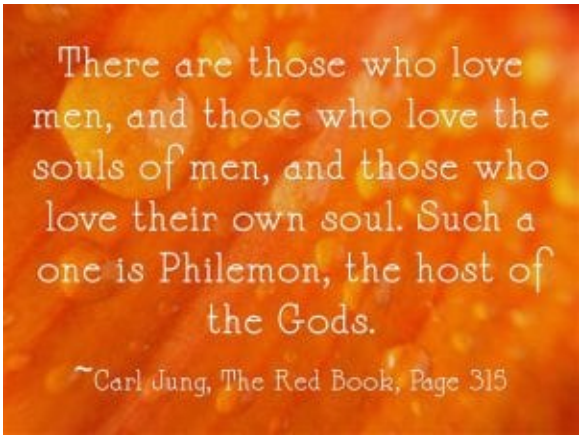

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love.
~Carl Jung, The Red Book, Page 196

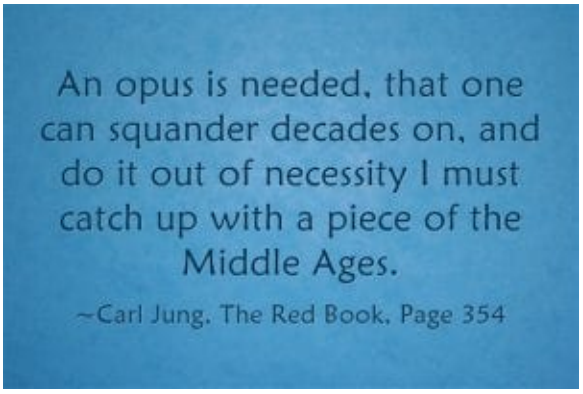

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.
- ~Carl Jung, The Red Book, Page 326.

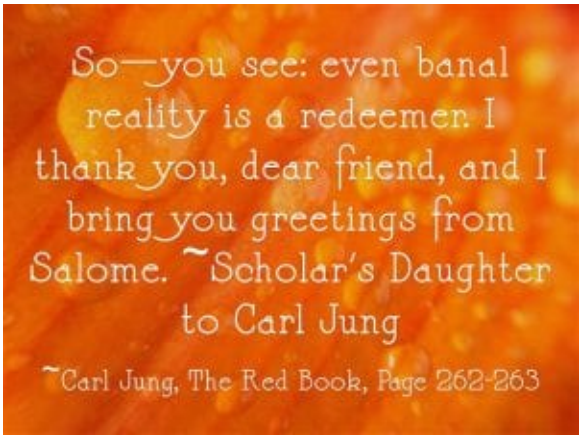

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me.
- ~Carl Jung, The Red Book, Page 264

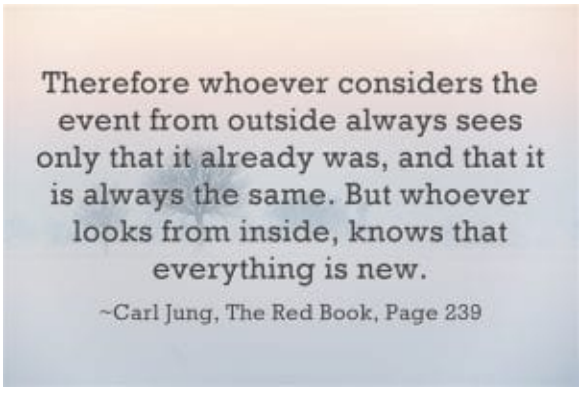

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen.
- ~Carl Jung, The Red Book, Page 255

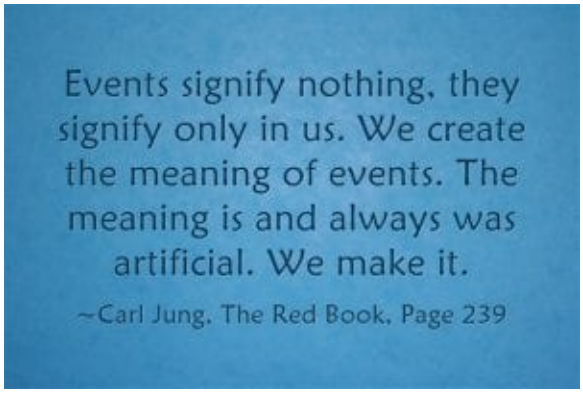

If you look into yourselves, you will see ... the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.
- ~Carl Jung, The Red Book, Page 264

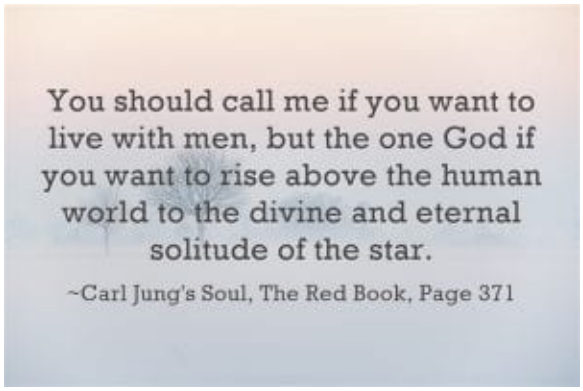

There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods.
~Carl Jung, The Red Book, Page 315

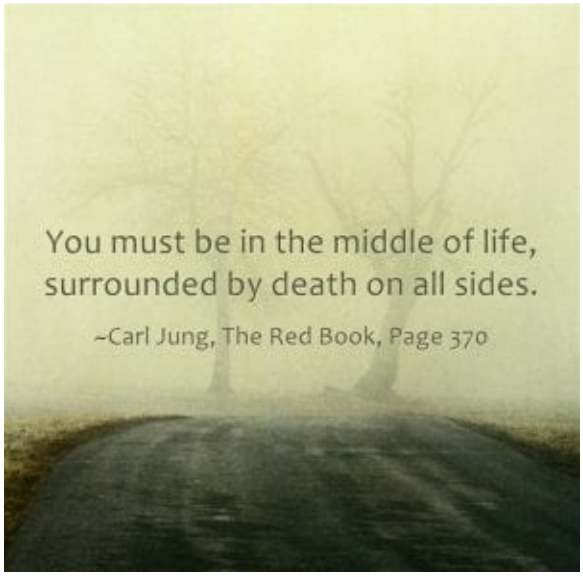

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages.
~Carl Jung, The Red Book, Page 354

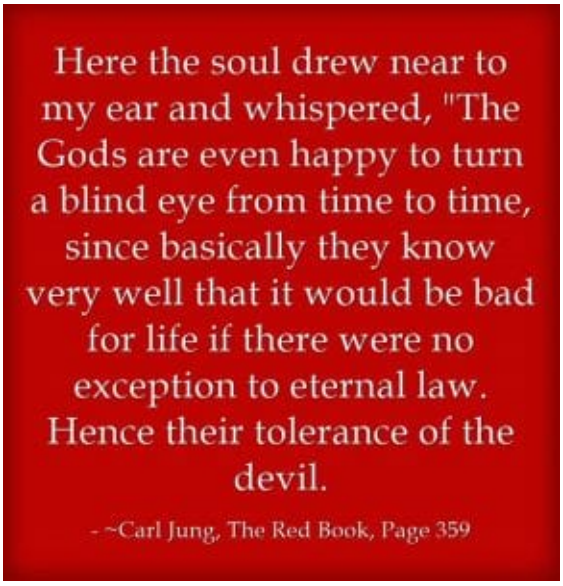

So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. ~Scholar's Daughter to Carl Jung
~Carl Jung, The Red Book, Page 262-263

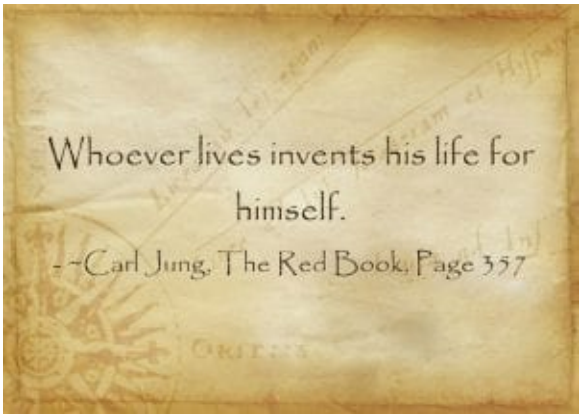

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
~Carl Jung, The Red Book, Page 239

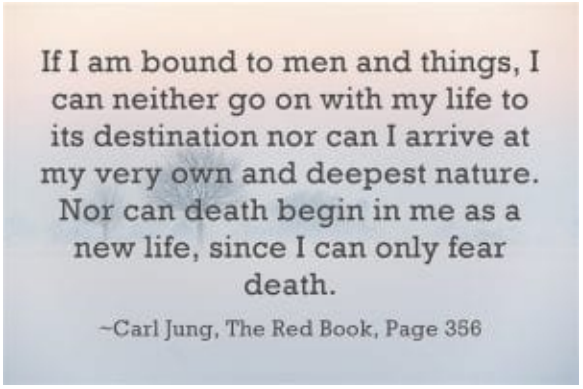

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
~Carl Jung, The Red Book, Page 239

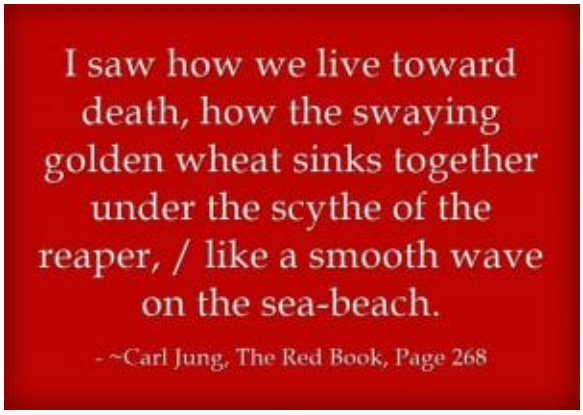

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.
~Carl Jung's Soul, The Red Book, Page 371

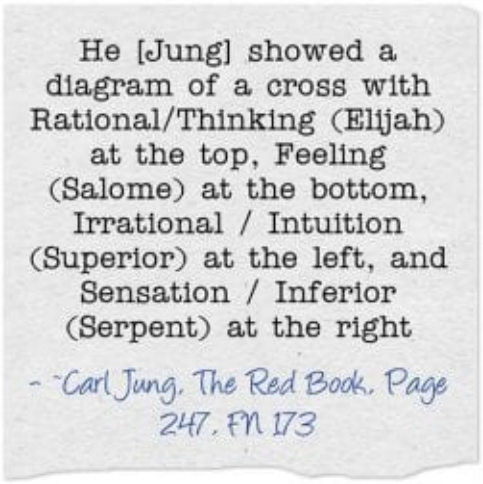

You must be in the middle of life, surrounded by death on all sides.
~Carl Jung, The Red Book, Page 370

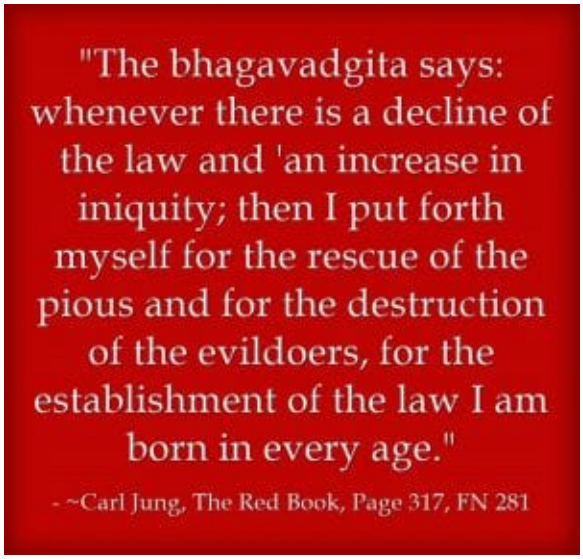

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil.
- ~Carl Jung, The Red Book, Page 359


Whoever lives invents his life for himself.
- ~Carl Jung, The Red Book, Page 357


If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death.
~Carl Jung, The Red Book, Page 356


I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach.
- ~Carl Jung, The Red Book, Page 268


He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right
- ~Carl Jung, The Red Book, Page 247, FN 173


"The bhagavadgita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age."
- ~Carl Jung, The Red Book, Page 317, FN 281

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious

spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo’s sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

Only then I learned psychological objectivity. Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ... Carl Jung, Liber Novus, Page 274, Footnote 75.

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

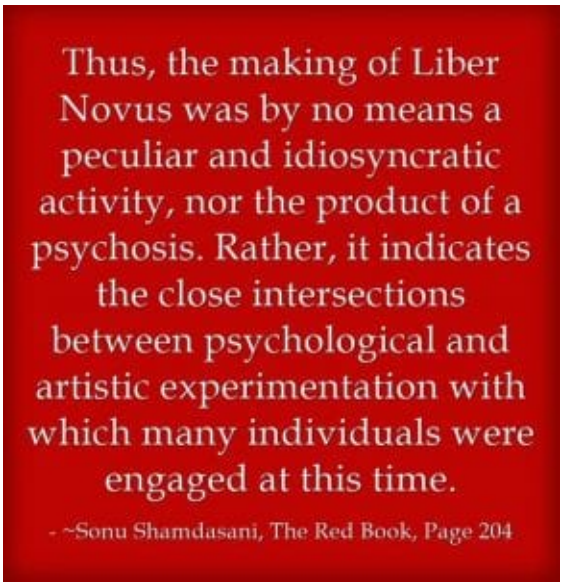
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page 291.

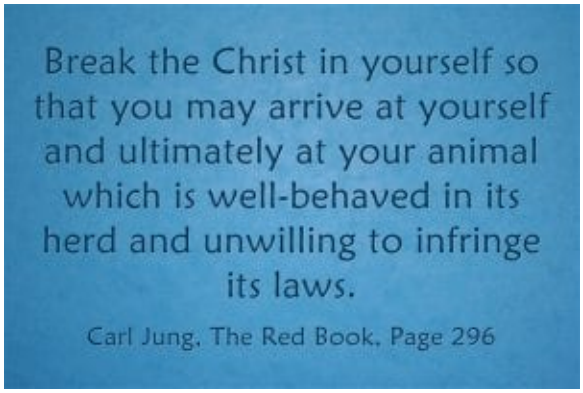
1.1.13 Carl Jung The Red Book Quotations (2023-07-10 05:02)

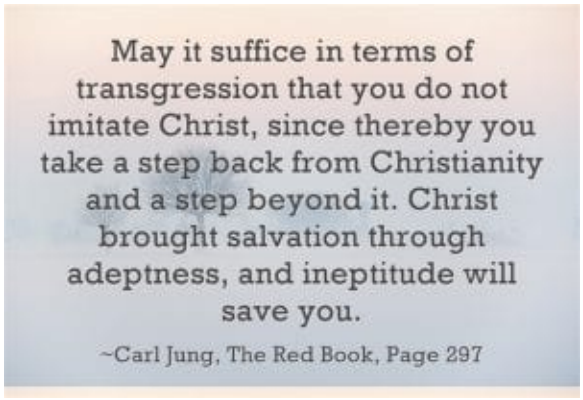
Carl Jung The Red Book Quotations

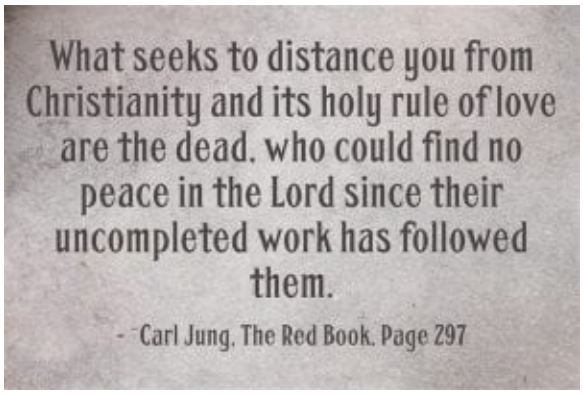
The Red Book

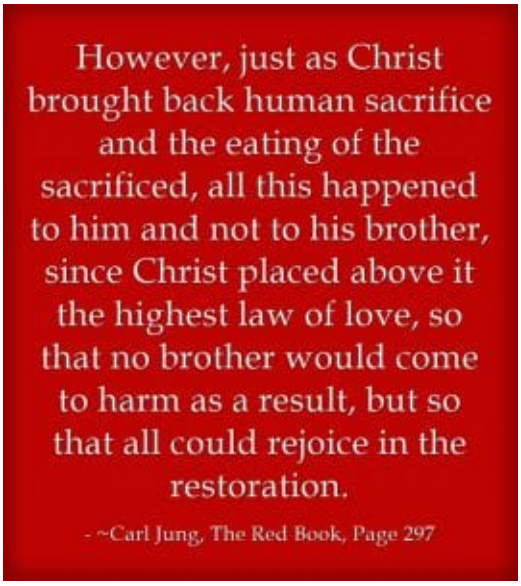

Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis. Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time.
- ~Sonu Shamdasani, The Red Book, Page 204

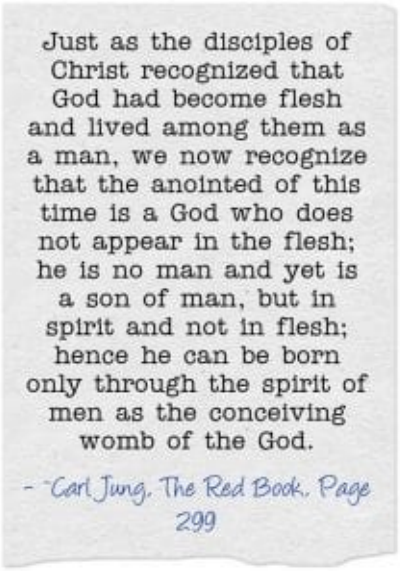
I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again.
~Carl Jung, The Red Book, Page 295.


Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws.
Carl Jung, The Red Book, Page 296


May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.
~Carl Jung, The Red Book, Page 297


What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.
- Carl Jung, The Red Book, Page 297


However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration.
- ~Carl Jung, The Red Book, Page 297


Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God.
- Carl Jung, The Red Book, Page 299

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert.

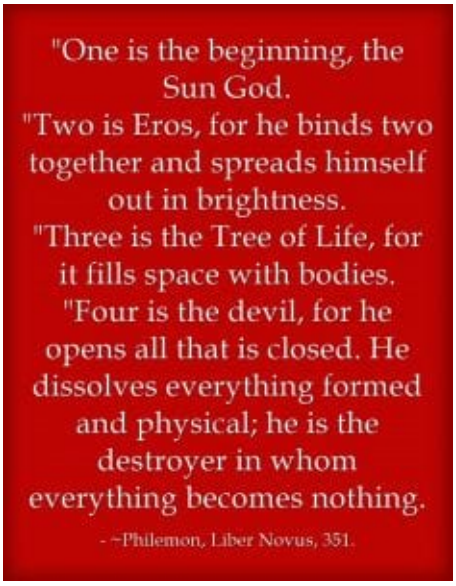
~Carl Jung, The Red Book, Page 236

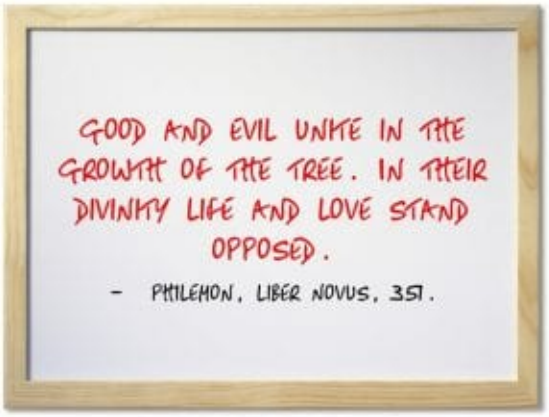
Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love.

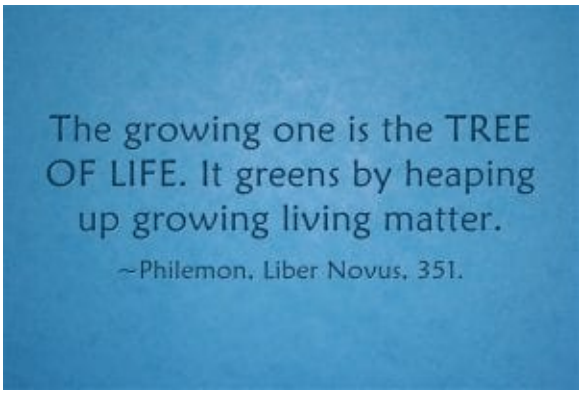
~Philemon to the "Shade" [Christ], The Red Book, Page 356.

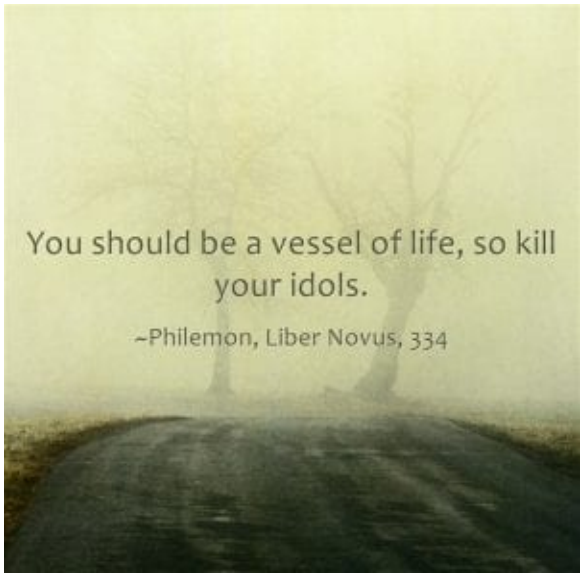
You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease.

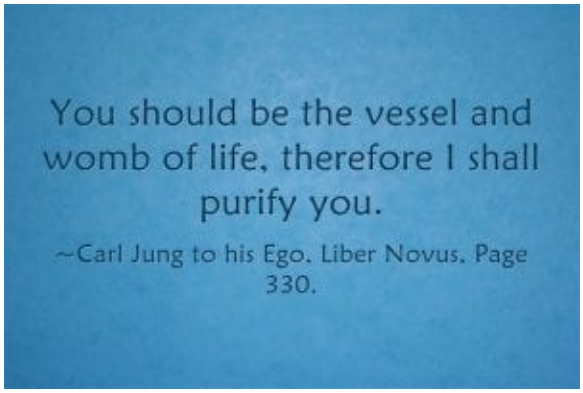
- "A Dark Form to Philemon, Liber Novus, Page 355.

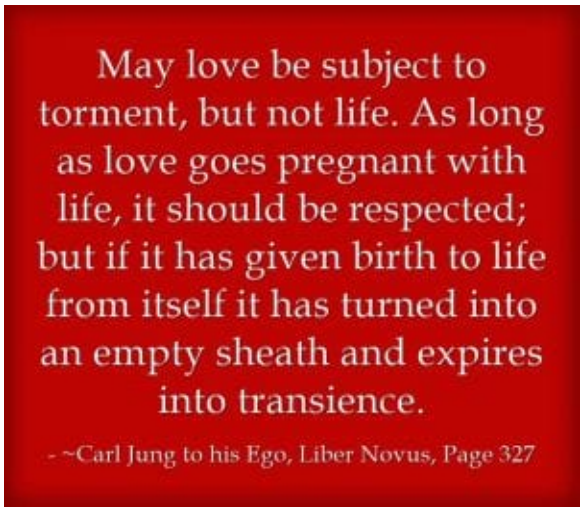

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing.
- ~Philemon, Liber Novus, 351.

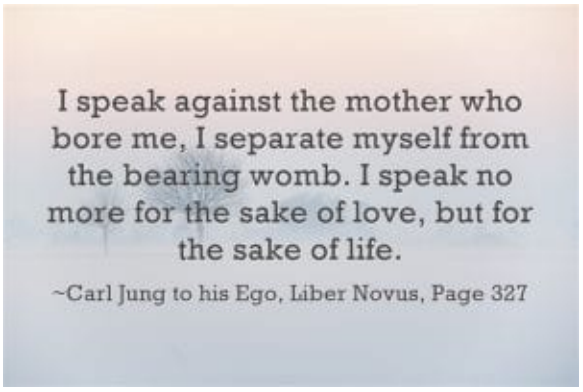

GOOD AND EVIL UNITE IN THE GROWTH OF THE TREE. IN THEIR DIVINITY LIFE AND LOVE STAND OPPOSED.
- PHILEMON, LIBER NOVUS, 351.

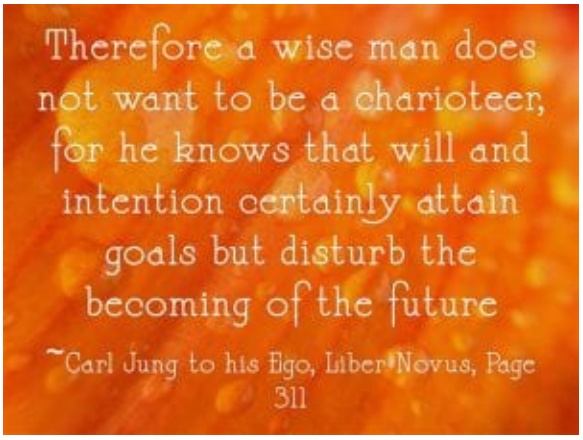

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.
~Philemon, Liber Novus, 351.

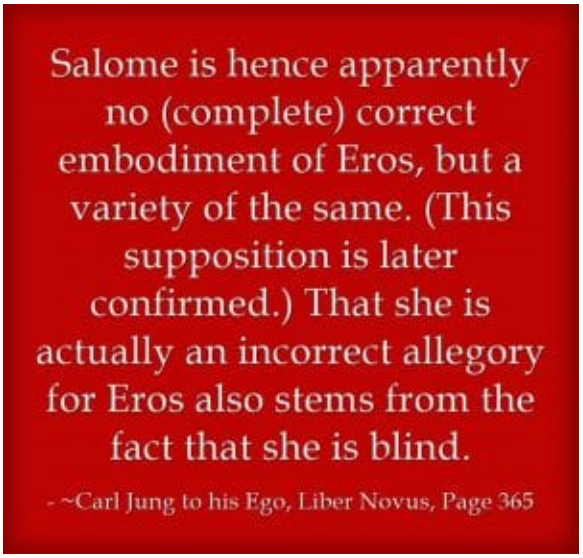

You should be a vessel of life, so kill your idols.
~Philemon, Liber Novus, 334


You should be the vessel and womb of life, therefore I shall purify you.
~Carl Jung to his Ego. Liber Novus. Page 330.


May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.
- ~Carl Jung to his Ego, Liber Novus, Page 327

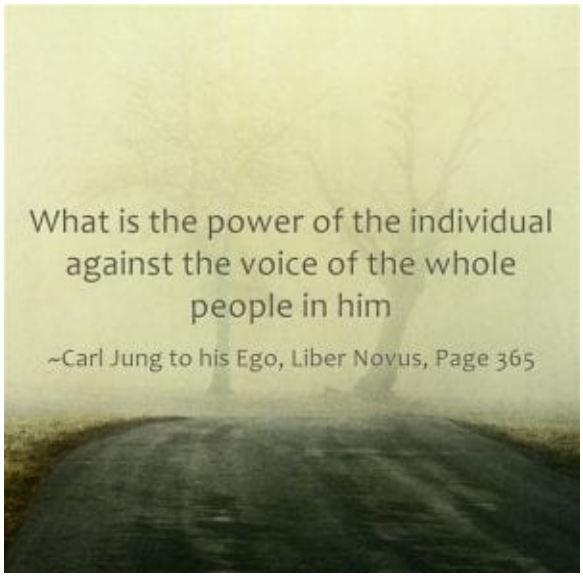

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.
~Carl Jung to his Ego, Liber Novus, Page 327


Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future
~Carl Jung to his Ego, Liber Novus, Page 311


Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind.
- ~Carl Jung to his Ego, Liber Novus, Page 365

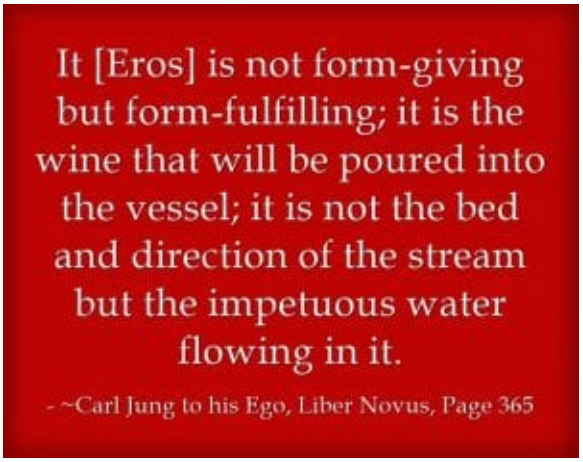
A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation.

~Carl Jung to his Ego, Liber Novus, Page 365



Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests.

~Carl Jung to his Ego, Liber Novus, Page 365


It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it.
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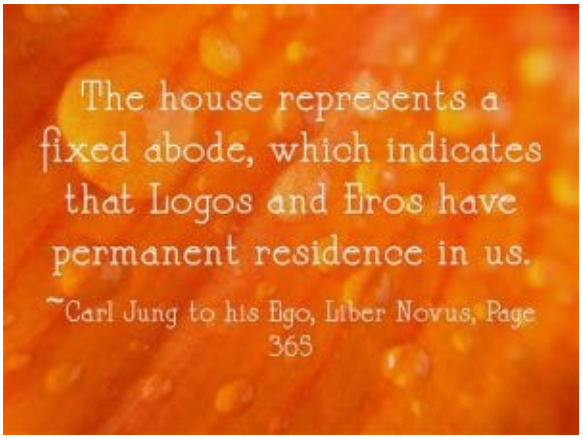
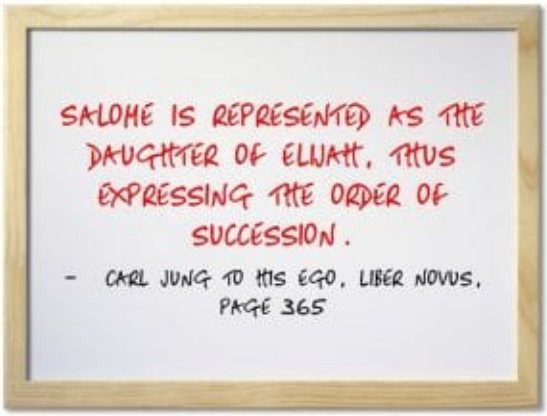
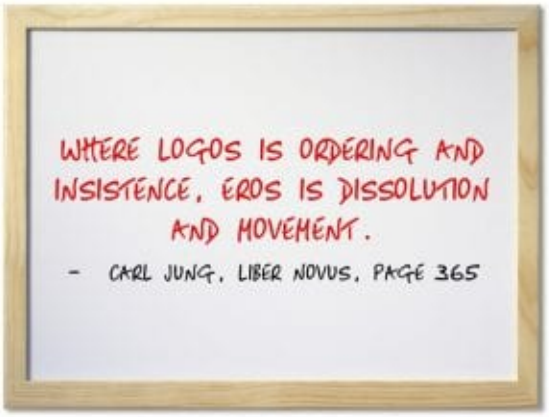

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us.
~Carl Jung to his Ego, Liber Novus, Page 365


SALOME IS REPRESENTED AS THE DAUGHTER OF ELIJAH, THUS EXPRESSING THE ORDER OF SUCCESSION.
- CARL JUNG TO HIS EGO, LIBER NOVUS, PAGE 365



Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis. Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time. Sonu Shamdasani, The Red Book, Introduction, Page 204.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.
Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.
The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.
You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.
You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.
May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.
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Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.
The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.
A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.
What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.
Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.
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The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.
Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.
Whereas Logos is ordering and insistence, Eros is Dissolution and Movement. Carl Jung, Liber Novus, Page 365.

1.1.14 Dr. Jung: Yes, the god Pan is obviously a nature spirit, (2023-07-11 03:30)

[1]The Carl Jung Depth Psychology Facebook Group

[2]

Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god.

The original form of Pan was a petty, local field deity, like Priapus or Saturnus.

Priapus was a god of the fields, particularly of the boundary lines; instead of having stones to mark the beginning of a neighbor's estate, they had phallic figures of Priapus, always made of the wood of the fig tree.

They still have such figures in Egypt, but there they have more to do with fertilization, and they look more like scarecrows.

Saturnus was also such a deity, a rather unimportant field demon for fertilizing and protecting the seeds, the growth of the wheat, etc., an agricultural god.

Later on he became identified with the Greek god Chronos, who was the god of creation, having exactly the meaning of what Bergson callsla duree creatrice.

So one could say that Bergson's intuitive idea was only a recrudescence of that archetypal idea of creative time.

Then in Mithraism, there was the Aion, the god with the lion's head encoiled by the snake, the snake's head resting upon the head of the god; that figure was always standing in Mithraic temples somewhere near the altar, and it is identical with the Persian deity Zervan Akarana,

which means infinitely long duration, and this is also la duree creatrice.

Proclus, the Neoplatonist, called Chronos the god of creation and said that wherever there was creation there was time; the creative god was always associated with light, fire, warmth, and time.

Perhaps the most ancient form of the idea is found in Heraclitus, the old Greek philosopher, a contemporary of Lao-tze; he called it pur aeizoon, meaning fire always living, which is exactly what Proclus called Chronos about nine hundred years later.

But Saturn us was originally something like Pan, who was a god of the meadows and the woods.

Pan's flute created the panic fear of the shepherds.

The word panic comes from Pan.

He went about whistling or playing his pipe and frightening the shepherds.

The shepherd's fear islike the stampede of the herds.

Occasionally a herd begins to stampede for no obvious reason, it is as if they were suddenly frightened by something.

That happens to us also; at certain moments in the midst of real nature one is suddenly seized with terror without knowing why.

Sometimes it is a particularly lonely and uncanny spot, but at other times one cannot say what it is, a kind of animal fear seizes one.

It is the great god Pan that causes the panic terror.

Then that nature demon became a great philosophical god on account of the transformation
in the meaning of the name.

The Greek word pas means all, the whole, and pan, the neuter, means the universe; and that meaning became attached to the god as the universal nature spirit. Carl Jung, Visions Seminar, Pages 580-581

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/72bca-5time2band2bthe2bcreative2bpowers2bare2bidentical2bvisions.jpg
3. https://www.amazon.com/s?k=jung+visions+seminar&crid=1TKNB8AVJB0X3&sprefix=jung+visio%2Caps%2C170&ref=nb_sb_ss_i_2_10

1.1.15 Carl Jung's Letter to Maud Oakes... (2023-07-12 03:35)

[1]The Carl Jung Depth Psychology Facebook Group

[2]

[3]Letters of C. G. Jung: Volume 2, 1951-1961

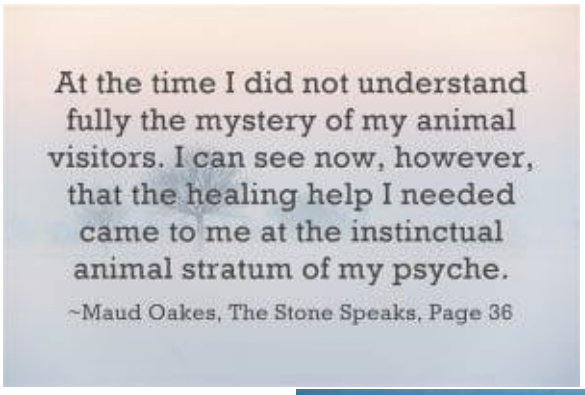
Dear Miss Oakes,

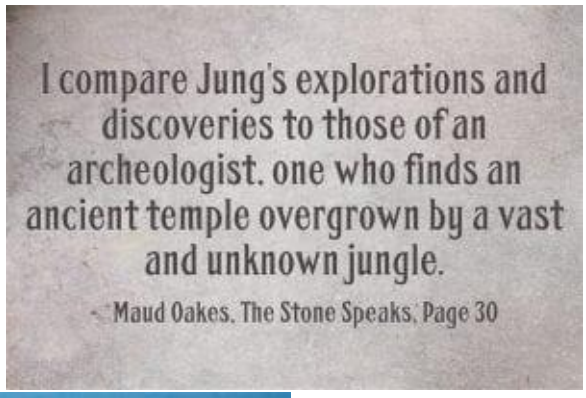
Since you want to hear my opinion about your essay on the stone, I should say that I find it a bit to intellectual, as it considers the thought-images only, but as I have already called your attention to its ambiente I miss the all-important feeling tone of the phenomenon….

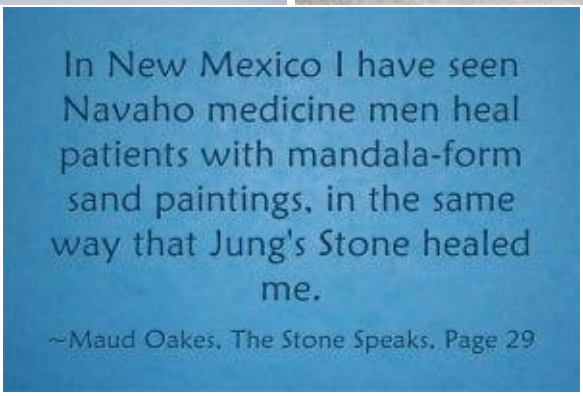
If you want to do justice to the stone you have to pay particular attention to the way in which it is embedded in its surroundings: the water, the hills, the view, the peculiar atmosphere of the buildings, the nights and days, the seasons, sun, wind and rain, and man living close to the earth and yet remaining conscious in daily meditation of everything being just so.

The air round the stone is filled with harmonies and dis-harmonies, with memories of times long ago, of vistas into the dim future with reverberations of a faraway, yet so-called real world into which the stone has fallen out of nowhere. A strange revelation and admonition. Try to dwell in this wholeness for a while and see what happens to you.

Sincerely yours, C.G. Jung [Letter Dated October 3, 1957]


At the time I did not understand fully the mystery of my animal visitors. I can see now, however, that the healing help I needed came to me at the instinctual animal stratum of my psyche.
~Maud Oakes, The Stone Speaks, Page 36


I compare Jung's explorations and discoveries to those of an archeologist. one who finds an ancient temple overgrown by a vast and unknown jungle.
~ Maud Oakes, The Stone Speaks, Page 30


In New Mexico I have seen Navaho medicine men heal patients with mandala-form sand paintings, in the same way that Jung's Stone healed me.
~Maud Oakes, The Stone Speaks, Page 29

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2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/55481-maud.jpg

3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=TG0IAP76BJF4&dchild=1&keywords=jung+letters+volume+2&qid=1593594956&sprefix=jung

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1.1.16 Carl Jung and “Most writers hate this point of view.” (2023-07-13 04:10)

[1]Carl Jung Depth Psychology Group on Facebook

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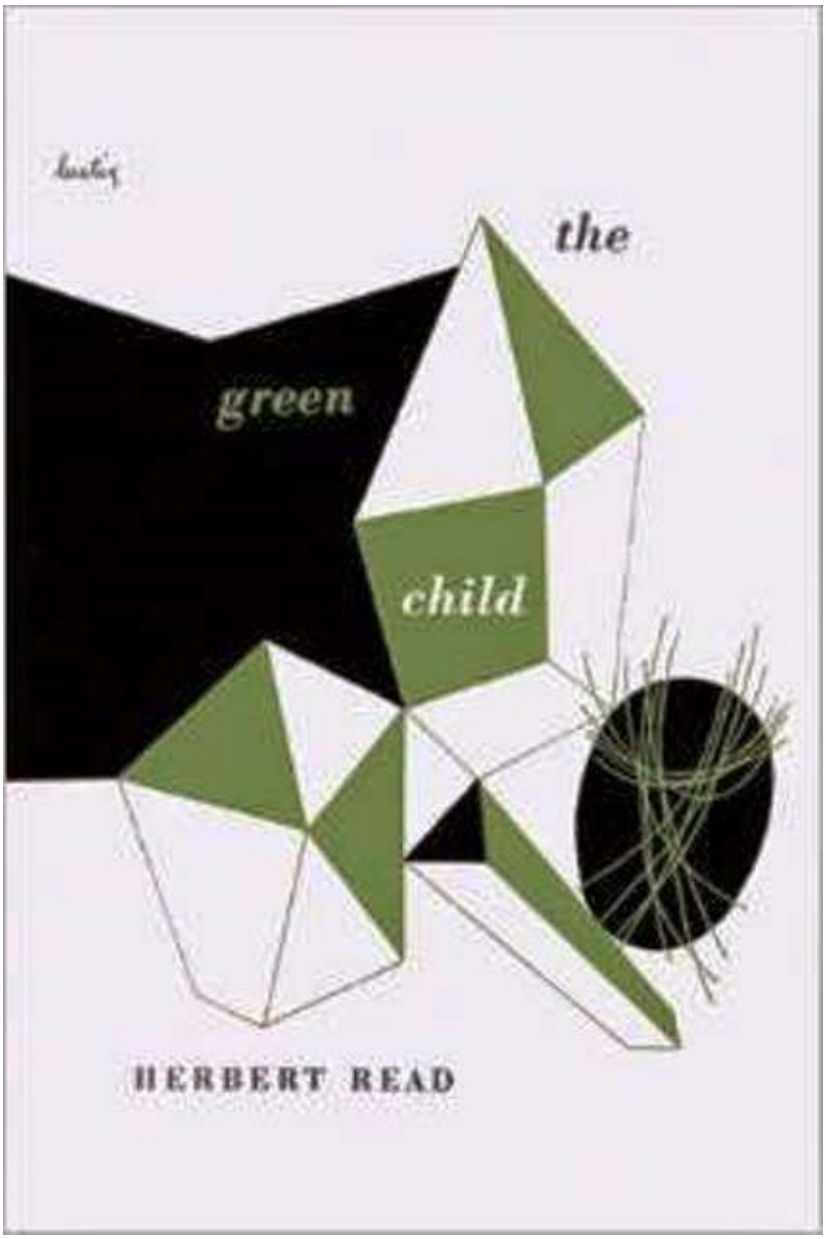

To Herbert Read

Dear Mr. Read, Pro tempore on Rigi, 17 October 1948

As I have read your Green Child I feel under a certain moral obligation to thank you for kindly calling my attention to its existence.

I feel not naturally drawn to what one calls "literature," but I am strangely attracted by genuine fiction, i.e., fantastical invention.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer’s conscious mind.

Most writers hate this point of view.

But I assume that you do not, otherwise you would not have shoved your book anywhere near my vicinity.

have read it right through in one day and it gave me a rumbling in the depths that kept me awake for the better part of the night.

It is, above all, wonderfully English: you go to bed without any particular forebodings and with no plans or intuitions whatever and you wake up in the morning being the unaccountable proprietor of 30,000 square miles of virgin country, where you can’t help being immensely useful and efficient.

Happily enough you don’t know that you never were really there, since you discover after 20-30 years that the thing you really meant has been left behind in your native village.

What you rediscover is a compensation for all the things you have professed and lived for a lifetime.

This green folk-helas-was real enough, but had a hell of an existence during your absence.

What lovely unconventional things you have missed!

From most enjoyable promiscuous baths up to the highest regions of wisdom!

Here my Acheron began to shake.

You touched upon the alchemical arcanum par excellence, the philosophers’ stone, a really enormous problem that is actually very much on my mind indeed.

The shocking thing is that the Stone symbolizes a most highly spiritual idea, namely that age-old and universal image of the Anthropos (f.i. Christus.)

What does it mean that Spirit itself, even the divine 1rV£vtta is stone, or that stone's spirit?

Such ideas are by no means intellectual inventions, on the contrary they are authentic products, natural growths of the unconscious.

There is nothing arbitrary about them.

In your story the two worlds don't touch each other, i.e., their point of contact is rather painful.

It is a case of either/or.

This is quite true, even immensely so.

The right hand does not know what the left is groping for.

This is our worldwide "psychologie a compartiment."

An old alchemist reading your novel would have wept for sheer joy.

It did not make me weep, but it tricked my mind into action and I had to solve all the riddles you have dished out.

So f.i. your number 5,3 where there ought to be a 4, and why is this underworld so green and moldy and so circular and so purgatory-like?

I don't want to submerge you with the outbursts of my funny mind.

I just wished to give you at least a taste of the reactions your book has released. They are meant to be a small token of my gratitude for a day of intense enjoyment and interest.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 509-510.

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/5115b-1.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3LS6EOWMOKELQ&dchild=1&keywords=jung+letters+volume+1&qid=1594196691&sprefix=jun

1.1.17 Introversion-Extraversion and Fantasy (2023-07-14 05:23)

[1]The Carl Jung Depth Psychology Facebook Group

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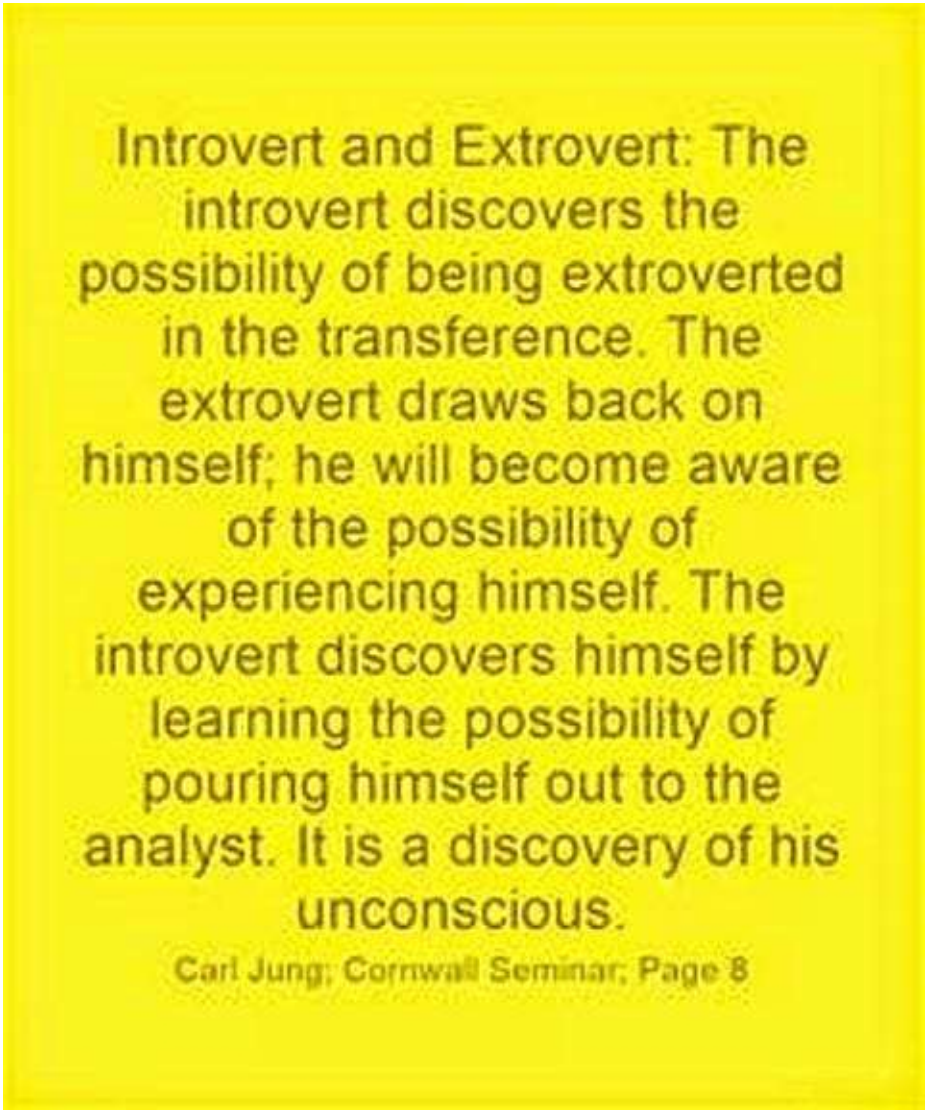

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.
Carl Jung; Cornwall Seminar; Page 8

[3]C.G. Jung Speaking

Dr. Evans: Dr. Jung, another set of ideas, original with you and very well known to the world,

center around the terms "introversion" and "extroversion." I know that you are aware that these terms have now become so widely known that the man on the street is using them constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used by the layman today.

Dr. Jung: Like the word "complex"—I invented it too, you know, from the association experiments—this is simply practical, because there are certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced by the subjective factor.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism.

Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from
the very first moment of our life; and they give a definite character, even to the little child.

That is a subjective factor, looked at from the outside.

Now if you look at it from the inside, then it is just so as if you would observe the world.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects.

But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts.

You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that when a man has a certain fantasy, another man may lose his life, or a bridge is built.

These houses were all fantasies.

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality.

That is not to be forgotten; fantasy is not nothing.

It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it.

It is a manifestation of something, and that is a reality.

That is a reality, like for instance, the Peace Treaty of Versailles, or something like that.

It is no more; you can’t show it; but it has been a fact.

And so psychical events are facts, are realities.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand
it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter.

We discover that this matter has another aspect, namely, a psychic aspect.

And so it is simply the world from within, seen from within.

It is just as though you were seeing into another aspect of matter.

That is an idea that is not my invention.

The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms.

That means psychic is a quality that appears in matter.

It doesn’t matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the subjective factor is nothing.

No, that man is just as well based, because he bases himself upon the world from within.

And so he is quite right even if he says, "Oh, it is nothing but my fantasies."

And of course, that is the introvert, and the introvert is always afraid of the external world.

This he will tell you when you ask him.

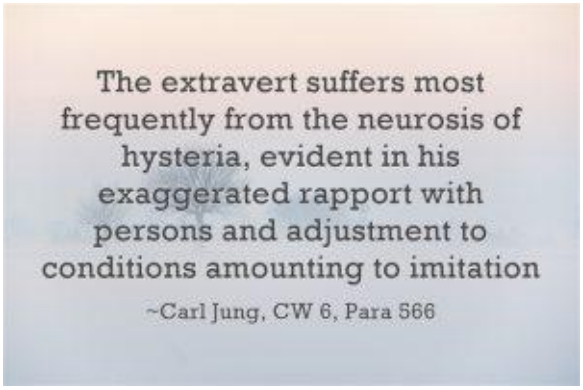
He will be apologetic about it; he will say, "Yes, I know, those are my fantasies."

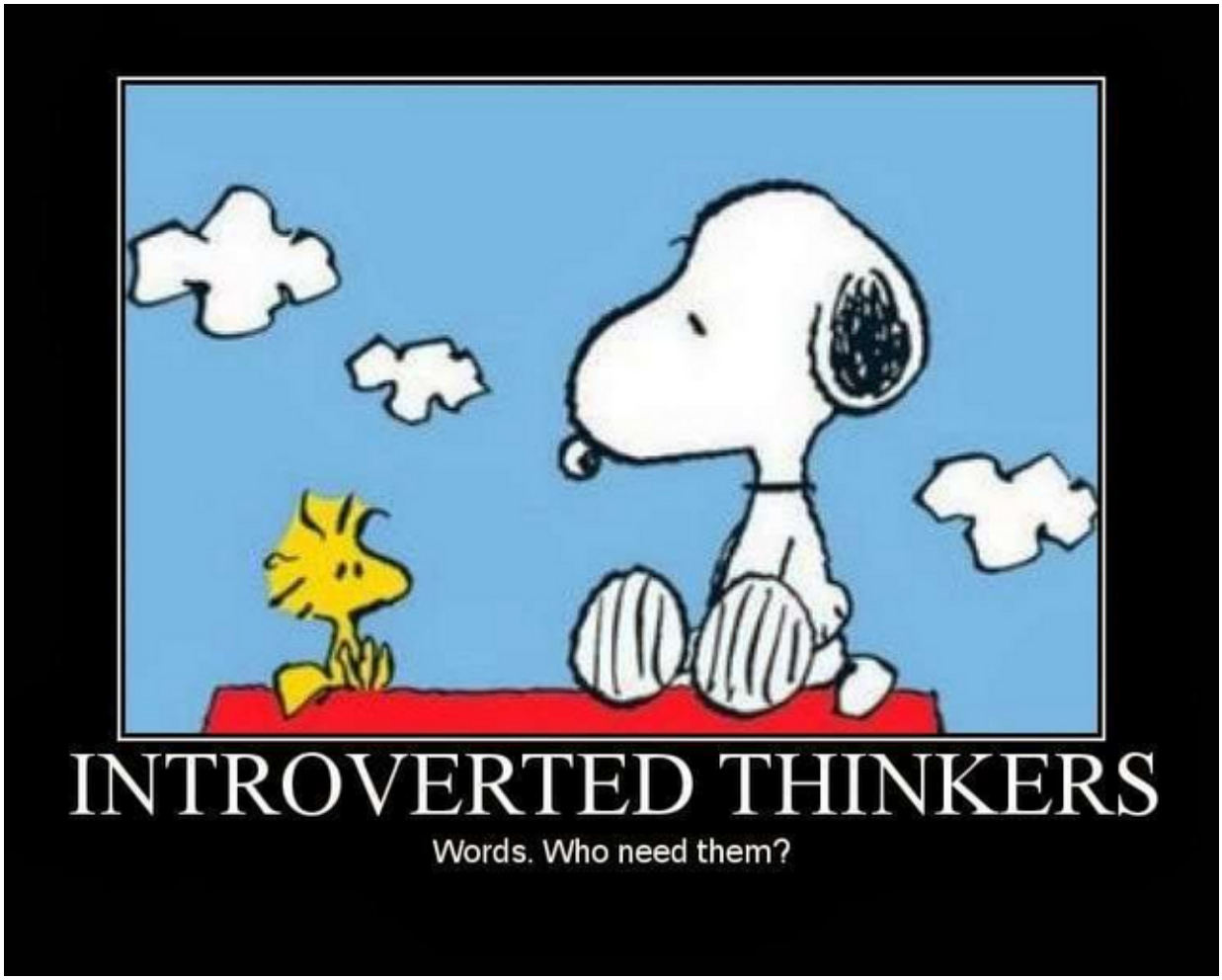
And he has always resentment against the world in general.

Particularly America is extroverted.

The introvert has no place, because he doesn’t know that he beholds the world from within.

That gives him dignity, and that gives him certainty, because it is the psyche of man. Carl Jung, Evans Conversations, Page 22.


The extravert suffers most frequently from the neurosis of hysteria, evident in his exaggerated rapport with persons and adjustment to conditions amounting to imitation
~Carl Jung, CW 6, Para 566


INTROVERTED THINKERS
Words. Who need them?

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/45232-1intro.jpg
3. https://www.amazon.com/C-G-Jung-Speaking-Interviews-Encounters/dp/0330259954/ref=sr_1_1?crid=2IQD4XQC2ED2Q&dchild=1&keywords=jung+mcguire+interviews&qid=1593769

1.1.18 Development of personality is more than just hatching forth monsters (2023-07-15 03:33)

[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]Solar Charts

The words "many are called, but few are chosen" are singularly appropriate here, for the development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favor that must be paid for dearly. But the people who talk most loudly about developing their personalities are the very ones who are least mindful of the results, which are such as to frighten away all weaker spirits.

Yet the development of personality means more than just hatching forth monsters, or of isolation. It also means fidelity to the law of one's own being.

For the word "fidelity" I should prefer, in this context, the Greek word used in the New Testament, nioris, which is erroneously translated "faith." It really means "trust," "trustful loyalty." Fidelity to the law of one's own being is a trust in this law, a loyal perseverance and a confident hope; in short, an attitude such as a religious man should have towards God. It can now be seen how portentous is the dilemma that emerges from behind our problem: personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the casual motive - necessity - but conscious moral decision must lend its strength to the process of building the personality.

If the first is lacking, then the alleged development is a mere acrobatics of the will: If the second, it will get stuck in unconscious automatism. But a a man can make a conscious decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a mode of life at the cost of their own wholeness. Carl Jung; The Development of Personality.

http://www.solarcharts.co.nz/psychology %20- %20Jung.htm

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/9a87e-chosen.jpg
3. http://www.solarcharts.co.nz/psychology%20-%20Jung.htm

1.1.19 Carl Jung and Dante Alighieri (2023-07-16 14:44)

[1]Carl Jung Depth Psychology Facebook Group

[2]The Red Book

The picture shows a rose, the Western equivalent of the lotus. In India the lotus-flower (padma) is interpreted by the Tantrists as the womb.

We know this symbol from the numerous pictures of the Buddha (and other Indian deities) in the lotus-flower.

It corresponds to the “Golden Flower” of Chinese alchemy, the rose of the Rosicrucians, and the mystic rose in Dante’s Paradiso.

Rose and lotus are usually arranged in groups of four petals, indicating the squaring of the circle or the united opposites. Carl Jung, CW 9.1, Para 652

Hence the devil remained outside the Trinity as the “ape of God” and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. Carl Jung, CW 11, Para 252.

In Dante, Satan is three-headed and therefore three-in-one.

He is the counterpart of God in the sense that he is God’s antithesis.

The alchemists did not hold this view of Mercurius; on the contrary, they saw him as a divine emanation harmonious with God’s own being.

The stress they laid on his capacity for self-generation, self-transformation, self-reproduction, and self-destruction contradicts the idea that he is a created being.

It is therefore only logical when Paracelsus and Dorn state that the prima materia is an “increatum” and a principle coeternal with God.

This denial of creatio ex nihilo is supported by the fact that in the beginning God found

the Tehom already in existence, that same maternal world of Tiamat whose son we encounter in Mercurius Carl Jung, CW 13 ¶ 283

Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia.

Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

Now some Christian mystics have a different experience.

For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess.

Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ.

Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth.

This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle.

The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature.

In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

Like Nietzsche in Zarathustra, Jung divided the material into a series of books comprised of short chapters.

But whereas Zarathustra proclaimed the death of God, Liber Novus depicts the rebirth of God in the soul.

There are also indications that he read Dante's Commedia at this time, which also informs the structure of the work. Sonu Shamdasani, The Red Book, Introduction, Page 202

Liber Novus depicts Jung’s descent into Hell.

But whereas Dante could utilize an established cosmology, Liber Novus is an attempt to shape an individual cosmology.

The role of Philemon in Jung’s work has analogies to that of Zarathustra in Nietzsche’s work and Virgil in Dante’s. Sonu Shamdasani, The Red Book, Introduction, Page 202

The mantic and conceptual registers can themselves be considered as translations of the descriptive register. That is, these registers move from a literal level to symbolic ones that amplify it, in a modern analogue to Dante’s "modi diversi" in his letter to Can Grande della Scala. In a very real sense, Liber Novus was composed through intertextual translation. Translator’s Notes; The Red Book, Page 222.

Thus our own practice of not smoothing out Jung’s several modes, or making them run more fluently than need be, or even regularizing his punctuation.

Think of Dante’s "shaggy" diction, or of still another maxim from Luther in Rosenzweig’s notes: "The mud will cling to the wheel." Translator’s Notes; The Red Book, Page 223

In his lecture at the ETH on Jung 14, 1935, Jung noted:

"A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us" Carl Jung, The Red Book, Page 232, fn 32.

In the 1925 seminar, Jung interpreted this episode as follows:

"the fight of the two snakes: the white means a movement into the day; the black into the kingdom of darkness, with moral aspects too. There was a real conflict in me, a resistance to going down. My stronger tendency was to go up. Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain ... Elijah said that it was just the same below or above. Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones. Thus the mountain and the crater are similar. There was nothing of conscious structure in these fantasies, they were just events that happened. So I assume that Dante got his ideas from the same archetypes" (Analytical Psychology, pp. 96-97). McGuire suggests that Jung is referring to Dante’s conception "of the conical form of the cavity of Hell, with its circles, mirroring in reverse the form of Heaven, with its spheres" (Ibid.). In Alon, Jung also noted that serpents were a typical pair of opposites, and that the conflict between serpents was a motif found in medieval alchemy (1951, CW 9, 2, §181). The Red Book, Page 252, fn 210

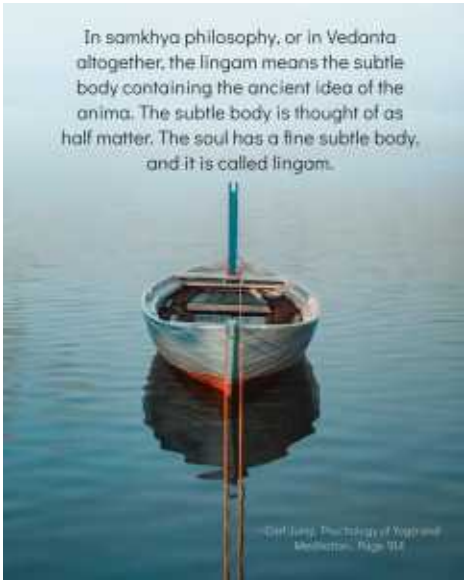
In Black Book 2, Jung copied the following citations from Dante’s Commedia in German translation (p. 104):

"And I to him: ’I am one who, when love / Breathes on me, notices, and in the manner / That he dictates within, I utter words’" (Purgatorio 24, 52- 54); ”And then, in the same manner as a flame / Which follows the fire whatever shape it takes, / The new form follows the spirit exactly" (Purgatorio 25, 97- 99). Tr. C. H. Sisson (Manchester: Carcanet, 1980), pp. 259, 265. The Red Book, Page 253, fn 213.

Dante’s Inferno begins with the poet getting lost in a dark wood. There is a slip of paper in Jung’s copy by this page. The Red Book, Page 262, fn 21.

In Dante’s Commedia, the following lines are inscribed over the gates of Hell:

"Abandon every hope, you who enter" (canto 3, line 9). See The Divine Comedy of Dante Aligheri, vol. I., ed. and tr. Robert Durling (New York: Oxford University Press), p. 55. The Red Book, Page 299, fn 196.


In samkhya philosophy, or in Vedanta
altogether, the lingam means the subtle
body containing the ancient idea of the
anima. The subtle body is thought of as
half matter. The soul has a fine subtle body,
and it is called lingam.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=MZCWP7VPBOQ9&dchild=1&keywords=jung+red+book&qid=1594062970&sprefix=jung+red%2Caps

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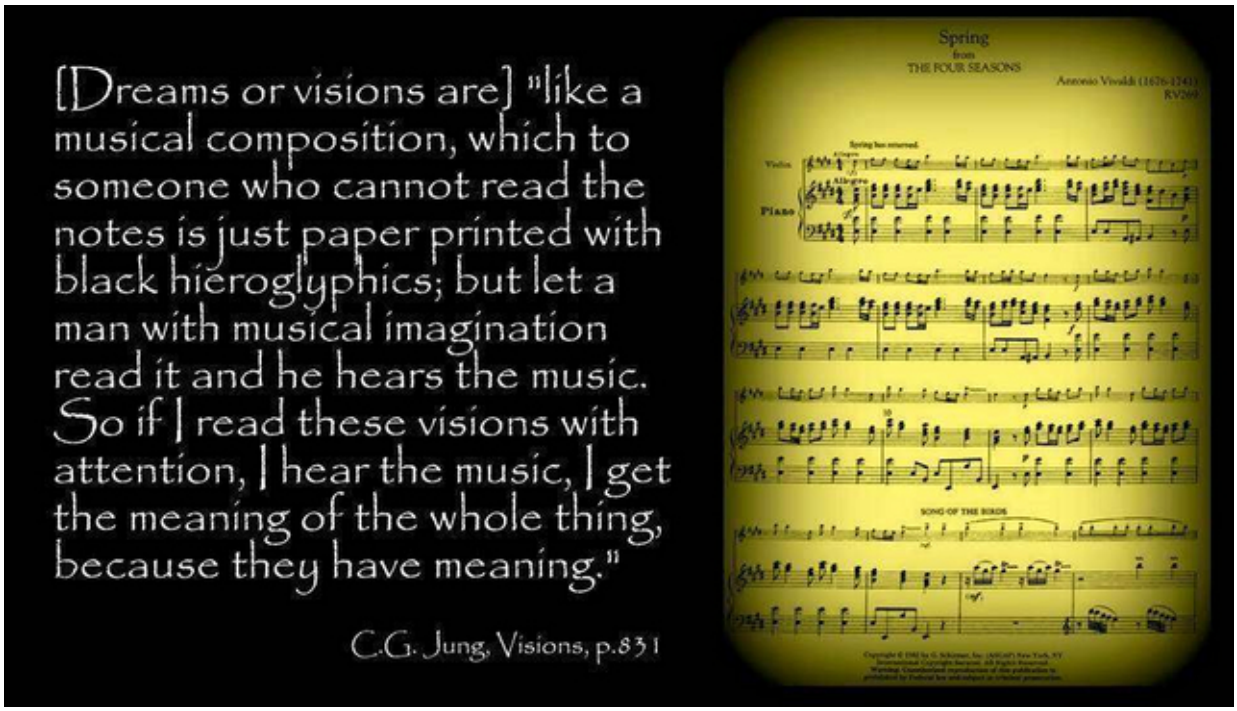
1.1.20 1. In all these visions there is really not much blood. (2023-07-17 03:30)

In all these visions there is really not much blood.

[1]The Carl Jung Depth Psychology Facebook Group

[2]


[Dreams or visions are] "like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let a man with musical imagination read it and he hears the music. So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning."
C.G. Jung, Visions, p.831
Spring
from
THE FOUR SEASONS
Antonio Vivaldi (1678-1741)
RV269
Violin
Piano
SONG OF THE BIRDS

[3]Visions Seminar

Dr. Jung:

I have received certain reactions to the last seminar.

One is from Mrs. Sigg, but I am afraid it is too extensive to deal with now.

She chiefly objects to the white placenta that apparently contains no blood.

This objection is quite justified.

But of course we are in no way capable of changing these visions, they are just what

they are; there is no mistake about them, they are facts.

Naturally facts do not always satisfy us, and we wish perhaps in a very natural yet shortsighted way that they were different.

Dreams also are not always what we want them to be; they are sometimes unpleasant, unsatisfactory, yet they are what they are.

So this placenta is unfortunately white; there is nothing to be done about it.

But I understand that Mrs. Sigg misses the blood in that rebirth mystery.

In all these visions there is really not much blood.

As a matter of fact, they are thinner than ether, they are the flimsiest fabric you can imagine; when one reads them without any commentary one gets nothing out of them; it is an almost meaningless succession of images which convey practically nothing.

Yet they contain the skeleton of ideas. The forms are there, but it takes no end of trouble to make the contents visible.

They are like a book consisting of mathematical formulae which convey nothing to the layman, but give it to a mathematician and he will tell you a most interesting story.

Or like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let
a man with musical imagination read it and he hears the music.

So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning. Carl Jung, Visions Seminar, Page 821

[Image courtesy of Craig Nelson]

Séthi 1er est le 1er Roi important de l'époque Ramesside (1294-1279 av. J.C.). Il a fait construire de nombreux temples dont la grande salle hypostyle du temple d'Amon à Karnak ou le temple de millions d'années à Thèbes ouest.
La tombe de Séthi 1er a été découverte par l'italien Belzoni en octobre 1817.
Sa conception est totalement nouvelle. Une division est introduite entre les parties supérieures et inférieures et surtout la totalité de la tombe (100m de long) est décorée en relief peint.
http://jdalbera.free.fr/thebes _2002 _web/vallee _rois/index4.htm

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/86e72-92bmusical2bcomposition2bvisions2b831.jpg
3. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=WYMIDNKQQEUI&dchild=1&keywords=jung+visions+seminar&qid=159411044

1.1.21 The neurosis is made every day by the wrong attitude the individual has. (2023-07-18 03:44)

[1]Carl Jung Depth Psychology Group on Facebook

[2]

[3]C.G. Jung Speaking

Dr. Evans: One question which is quite important as we attempt to understand the individual centers around the problem of motivation, why the person does what he does. To some degree you have already talked about this when you discussed archetypes. However, to go further into this problem, earlier when we discussed the libido, that which Freud considered a psychic, sexual energy, you may recall your suggestion that it was more than just sexual energy. You suggested that it could be something much broader. You have certain principles concerning psychic energy which are very provocative, and one of these principles, I believe you refer to as the principle of entropy.

Dr. Jung: Well, I alluded to it.

The main point is to take the standpoint of energetics as applied to psychical phenomena.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy.

Freud uses the term "libido" in the sense of sexual energy, and that is not quite correct.

If it is sexual, then it is a power, like electricity or any other form or manifestation of energy.

Now energy is a concept by which you try to express the analogies of all power manifestations; namely, that they have a certain quality, a certain intensity, and there is a flow in one direction, viz., to the ultimate suspension of the opposites. Low-high-height —a lake on a mountain flows down until all the water is down, you know, then it is finished.

And you see something similar in the case in psychology.

We get tired from intellectual work or from consciously living, and then we must sleep to restore our powers.

Then by sleeping through the night, it is as if the water were pumped from a lower level to a higher level, and we can work again the next day.

Of course, that simile is limping too, so it is only in an analogous way that we use the term "energy."

I used it because I wanted to express the fact that the power manifestation of sexuality is not the only power manifestation.

You have a number of drives, say the drive to conquer or the drive to be aggressive, or any number of others.

There are many forms.

For instance, you take animals, the way they are building their nests, or the urge of the traveling birds that migrate.

They all are driven by a sort of energy manifestation, and the meaning of the word "sexuality" would be entirely gone if all these different urges and drives were included in its definition. Freud himself says that this is not applicable everywhere, and later on he corrected himself by assuming that there are also ego drives.

That is something else, another manifestation.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct.

That is the main feature, not the existence of one single power.

Dr. Evans: Many approaches to motivation in our academic psychology today emphasize what is sometimes referred to as a biocentric theory.

It suggests that the individual is bom with certain inborn physiological, self-preserving types of drives, such as the - drive for hunger, thirst, etc.

Sex is just one of them. In the case of all these drives, however, their satisfaction is

necessary to the maintenance of the organism.

Then as the individual is influenced by reality and the culture in which he lives, these primary drives are modified in terms of the society in which he functions.

For example, as a result of specific cultural influences, the general hunger drive is supplemented by a specific urge for certain kinds of food.

Later, if this is important in the culture in which he lives, he may develop needs for social approval, influencing further his food preferences, and so on. Would this general approach to the understanding of the development of motivations be consistent with your ideas?

Would you say that basic, innate, instinctual patterns are modified by the environment or culture to which they are subjected?

Dr. Jung: Yes, certainly.

Dr. Evans: Also, concerning motivation, or the condition which arouses, directs, and sustains the individual, there appear to be two views found in much of our psychology in America today.

One might be called an historical view, as illustrated by the biocentric theory just discussed, where we try to look at the history and development of the individual for answers as to why he is doing a certain thing at the moment.

Then we have another view, postulated and discussed by Dr. Kurt Lewin, which is a field theory.

He did not believe that the history—the past —was the most important element in motivation.

Instead he suggested that all the conditions which affect the individual at a given moment help us to best understand the individual and predict his behavior. Do you think that the "present field" idea of Dr. Lewin has any virtue?

Dr. Jung: Well, obviously I always insist that even a chronic neurosis has its true cause in the moment now.

You see, the neurosis is made every day by the wrong attitude the individual has.

On the other hand, however, that wrong attitude is a sort of fact that needs to be explained historically, by things that have happened in the past.

But that is one-sided too, because all psychological facts are oriented, not only to course, but also to a certain goal.

They are, in a way, physiological; namely, they serve as a purpose, so the wrong attitude can have originated in a certain way long ago.

It is equally true, however, that it wouldn’t exist today any more if there were not immediate causes and immediate purposes to keep it alive today.

Because of this, a neurosis can be finished suddenly on a certain day, despite all causes.

One has observed in the beginning of the war cases of compulsion neuroses which had lasted for many years and suddenly were cured, because they got into an entirely new condition.

It is like a shock, you see.

Even the schizophrenic can be vastly improved by a shock because that's a new condition; it is a very shocking thing, so it shocks them out of their habitual attitude.

Once they are no more in it, the whole thing collapses, the whole system that has been built up for years.

Dr. Evans: You have brought up many interesting and provocative ideas here. Another concept related to motivational development is the process of individuation, a process to which you frequently refer in your writing. Would you like to comment about this process of individuation, how all these factors move toward a whole— a totality?

Dr. Jung: Well, you know, that's something quite simple.

Take an acorn, put it into the ground, and watch it grow and become an oak.

That is man.

Man develops from an egg, and develops into the whole man; that is the law that is in him.

Dr. Evans: So you think the psychic development is in many ways like the biological development.

Dr. Jung: The psychic development is out of the world; it is something else, or maybe an opinion.

It is a fact that people develop in their psychical development on the same principle as they develop in the body.

Why should we assume that it is a different principle?

It is really the same kind of evolutionary behavior as the body shows.

Consider for instance, those animals that have specially differentiated anatomical characteristics, those of the teeth or something like that. Well, they have a mental behavior which is in accordance with those organs.

Dr. Evans: So as you see it, there is no need to bring in other types of ideas, other types of theories to explain development. The basic biological law is still—

Dr. Jung: The psyche is nothing different from the living being. It is the psychical as-

pect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Pages 26-27

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/608dd-2mot.jpg
3. https://www.amazon.com/C-G-Jung-Speaking-C-G/dp/0691018715/ref=sr_1_1?crid=2QOF6N5DW6KBO&dchild=1&keywords=jung+speaking&qid=1593595112&sprefix=jung+spea%2Caps%

1.1.22 Carl Jung on the “Serpent.” [Anthology] (2023-07-19 03:32)

Carl Jung on the “Serpent.” [Anthology]

[1]The Carl Jung Depth Psychology Facebook Group

[2]

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Keep it far from me, science that clever knower, that bad prison master who binds the

soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.
As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our

deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . .

All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

The serpent represents magical power,
which also appears where animal drives are
aroused imperceptibly in us...
Carl Jung, Liber Novus, Page 366.

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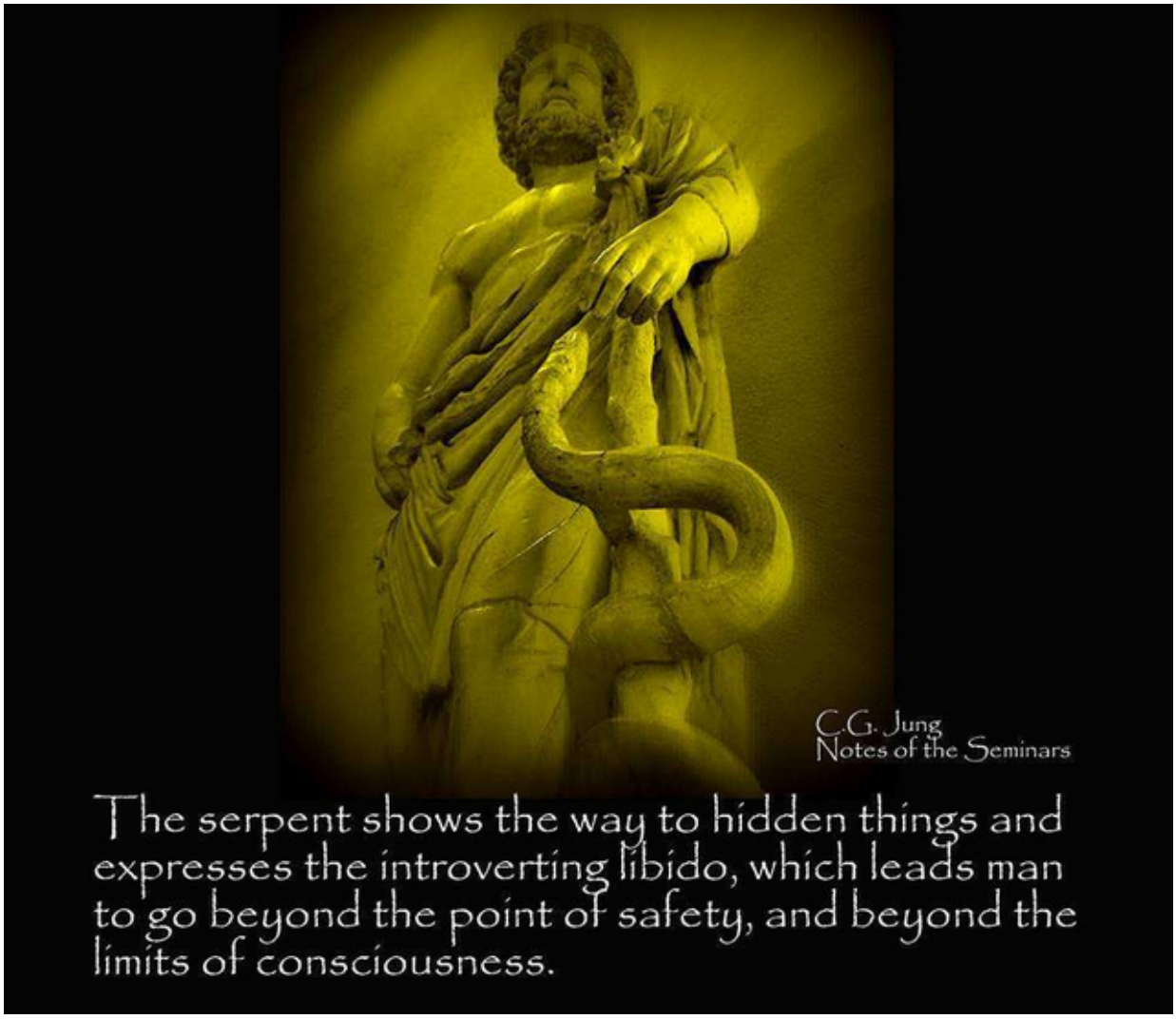

C.G. Jung
Notes of the Seminars
The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness.

[3]Carl Jung on Instagram

[4]**Carl Jung Depth Psychology Blog**

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/9b948-1serpent.jpg
3. https://www.instagram.com/carljungdepthpsychology/
4. https://carljungdepthpsychologysite.blog/

1.1.23 1. Carl Jung: The Night all the Dams Broke (2023-07-19 04:36)

[1]

Carl Jung: The Night all the Dams Broke

[2]Carl Jung Depth Psychology Facebook Group

[3]Red Book

This is the night in which all the dams broke, where what was previously solid moved, where the stones turned into serpents, and everything living froze. Is this a web of words? If it is, it is a hellish web for those caught in it.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. For words have meanings.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest.

So if I fall prey to the web of words, I fall prey to the greatest and the smallest. I am at the mercy of the sea, of the inchoate waves that are forever changing place. Their essence is movement and movement is their order. He who strives against waves is exposed to the

arbitrary. The work of men is steady but it swims upon chaos. The striving of men seems like lunacy to him who comes from the sea.

But men consider him mad. He who comes from the sea is sick He can hardly bear the gaze of men. For to him they all seem to be drunk and foolish from sleep-inducing poisons. They want to come to your rescue, and as for accepting help, for sure you would like less of that, rather than swindling your way into their company and being completely like one who has never seen the chaos but only talks about it.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror.

But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him, I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy. For this is our way, our truth, and our life.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God.

What is done to this God you do to the lowest in yoursel£ under the law of love according to which nothing is cast out. For how else should your lowest be saved from depravity? Who should accept the lowest in you, if you do not? But he who does it not from love but from pride, selfishness, and greed, is damned. None of the damnation is cast out either.

If you accept the lowest in you, suffering is unavoidable, since you do the base thing and build up what lay in ruin. There are many graves and corpses in us, an evil stench of decomposition. Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit.

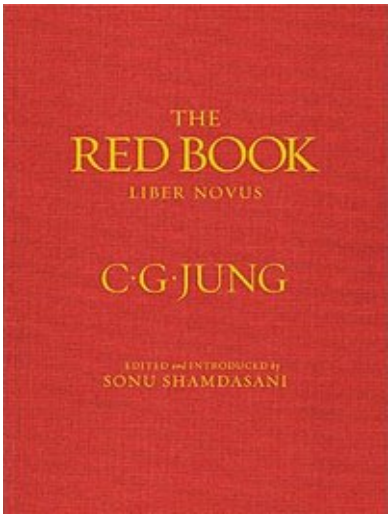
Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.

The lowest in you is the source of mercy: We take this sickness upon ourselves, the inability to find peace, the baseness, and the contemptibility so that the God can be healed and radiantly ascend, purged of the decomposition of death and the mud of the underworld. The despicable prisoner will ascend to his salvation shining and wholly healed.

Is there a suffering that would be too great to want to undergo for our God? You only see the one, and do not notice the other. But when there is one, so there is also another and that is the lowest in you. But the lowest in you is also the eye of the evil that stares at you and looks at you coldly and sucks your light down into the dark abyss.

Bless the hand that keeps you up there, the smallest humanity; the lowest living thing. Quite a few would prefer death. Since Christ imposed bloody sacrifice on humanity; the

renewed God will also not spare bloodshed. Carl Jung, Red Book, Pages 299-300

[4] 

[5]Carl Jung on Instagram

[6]Carl Jung Depth Psychology Blog

1. http://upload.wikimedia.org/wikipedia/commons/thumb/2/29/Teton_Dam_failure.jpg/300px-Teton_Dam_failure.jpg
2. https://www.facebook.com/groups/56536297291/
3. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?dchild=1&keywords=jung+red&qid=1599123145&sr=8-2
4. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg
5. https://www.instagram.com/carljungdepthpsychology/
6. https://carljungdepthpsychologysite.blog/

1.1.24 1. Childhood Dreams/Visions and the Path to The Red Book (2023-07-21 04:34)

Childhood Dreams/Visions and the Path to The Red Book

Hildegard von Bingen had her first vision at the tender age of 3 years old which was entitled "The Shade of the Living Light."

At the age of five she began to understand that she was experiencing visions.

She described one as “Heaven was opened and a fiery light of exceeding brilliance came and permeated my whole brain and inflamed my whole heart and my whole breast, not like a burning but like a warming flame.”

Hildegard von Bingen transcended the animus; that is one woman's service to the spirit.
- ~Carl Jung, Conversations with C.G. Jung, Page 30.

“Hildegard von Bingen transcended the animus; that is one woman’s service to the spirit." Carl Jung, Conversations with C.G. Jung, Page 30.

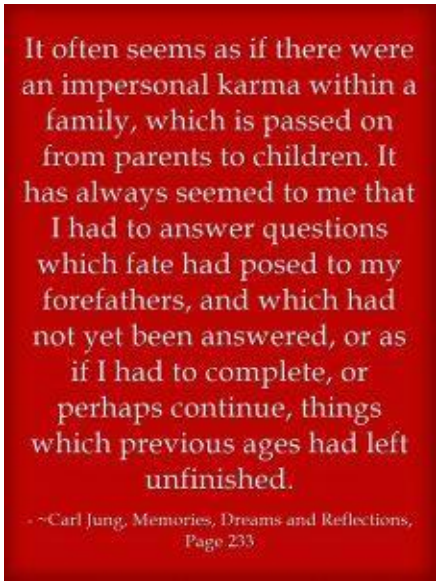
It ought not be surprising that children experience great dreams and visions as being recently born from the realm of the Bardo/Pleroma and the source of Archetypal experiences such early visions of wholeness, completion and individuation ought to be expected and is the reason the Dreams of Children ought to be monitored early in their lives.

Often the dreams and visions of early childhood remain for the entirety of a person’s life and are felt profoundly deeply as possessing an important meaning and eternal truth.

For example:

“This possession of a secret had a very powerful formative influence on my character; I consider it the essential factor of my boyhood. Similarly, I never told anyone about the dream

of the phallus; and the Jesuit, too, belonged to that mysterious realm which I knew I must not talk about. Carl Jung, Memories Dreams Reflections, Page 22


It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.
- ~Carl Jung, Memories, Dreams and Reflections, Page 233

Dr. Jung's dreams/visions as a child placed him on a path that would lead to the creation of The Red Book:

"The memoir [Memories Dreams Reflections], with its focus on significant childhood dreams, visions, and fantasies, can be viewed as an introduction to Liber Novus." Sonu Shamdasani, The Red Book, Introduction, Page 194.

"In the first dream, he found himself in a meadow with a stone-lined hole in the ground. Finding some stairs, he descended into it, and found himself in a chamber. Here there was a golden throne with what appeared to be a tree trunk of skin and flesh, with an eye on the top. He then heard his mother's voice exclaim that this was the "man-eater."

He was unsure whether she meant that this figure actually devoured children or was identical with Christ. This profoundly affected his image of Christ. Years later, he realized that this figure was a penis and, later still, that it was in fact a ritual phallus, and that the setting was an underground temple. He came to see this dream as an initiation "in the secrets of the earth." Sonu Shamdasani, The Red Book, Introduction, Page 194.

"In his childhood, Jung experienced a number of visual hallucinations. He also appears to have had the capacity to evoke images voluntarily In a seminar in 1935, he recalled a portrait of his maternal grandmother which he would look at as a boy until he "saw" his grandfather descending the stairs." Sonu Shamdasani, The Red Book, Introduction, Page 194.

These dreams led him to analyze his childhood memories, but this did not resolve anything. He realized that he needed to recover the emotional tone of childhood. He recalled that as a child, he used to like to build houses and other structures, and he took this up again. The Red Book, Introduction, Page 198.

Children even in their earliest years often have a sense of both a temporal and eternal identity which can linger with them throughout their lives:

“When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness.” Carl Jung, Memories, Dreams and Reflections, Page 87

“It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.” Carl Jung; Memories, Dreams, Reflections; Page 233

So important was this that Dr. Jung dedicated an entire Seminar to Children’s Dreams.

[1]Children’s Dreams Seminar by Carl Jung

[2]Carl Jung Depth Psychology Blog

1. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?crid=3L2UWGIFVYNOG&keywords=childrens+dreams+jung&qid=1562445621&s=g
2. https://carljungdepthpsychologysite.blog/

1.1.25 Man is a gateway, through which you pass from the outer world of Gods (2023-07-22 03:56)

Man is a gateway, through which you pass from the outer world of Gods

[1]The Carl Jung Depth Psychology Facebook Group

[3]The Red Book

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith.

"This is the one God of this one man, this is his world, his Pleroma, his divinity. "In this world, man is Abraxas, the creator and destroyer of his own world. "This star is the God and the goal of man.

This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it pre- pares life for the smaller world, and assuages the hopeless desires of the greater.

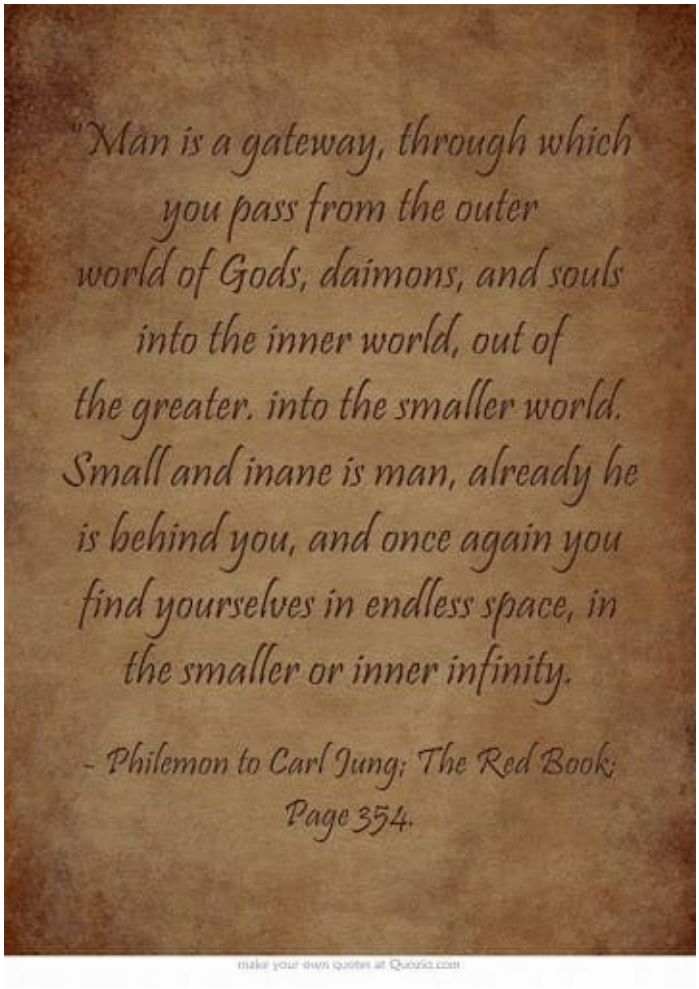
"When the greater world turns cold, the star shines.

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spec- tacle of Abraxas.

"Man here, God there.

"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun." Carl Jung, Red Book, Page 354.


"Man is a gateway, through which
you pass from the outer
world of Gods, daimons, and souls
into the inner world, out of
the greater. into the smaller world.
Small and inane is man, already he
is behind you, and once again you
find yourselves in endless space, in
the smaller or inner infinity.
- Philemon to Carl Jung; The Red Book;
Page 354.
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1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f2b3f-12bgateway.jpg
3. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=2FRXSQIRPQXKD&dchild=1&keywords=jung+red+book&qid=1593595254&sprefix=jung+red%2Cap

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1.1.26 1. Carl Jung receives the little book about Fatima (2023-07-23 05:25)

Carl Jung receives the little book about Fatima

[1]

[2]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To P. Bachler

.

Dear Herr Bachler, 8 March 1948

Please forgive me for the delay in thanking you for your letter and for kindly sending me the little book about the apparition at Fatima.

I had already read the book with the greatest interest and am now very happy to possess it.

When you say that modern psychology is doing preparatory work for the Church nolens volens, you are deceiving yourself a little.

There is very much conscious purpose in what I say, for I am persuaded that the Chris-

tian Church is one of the most powerful instruments for keeping the great masses more or less right in the head.

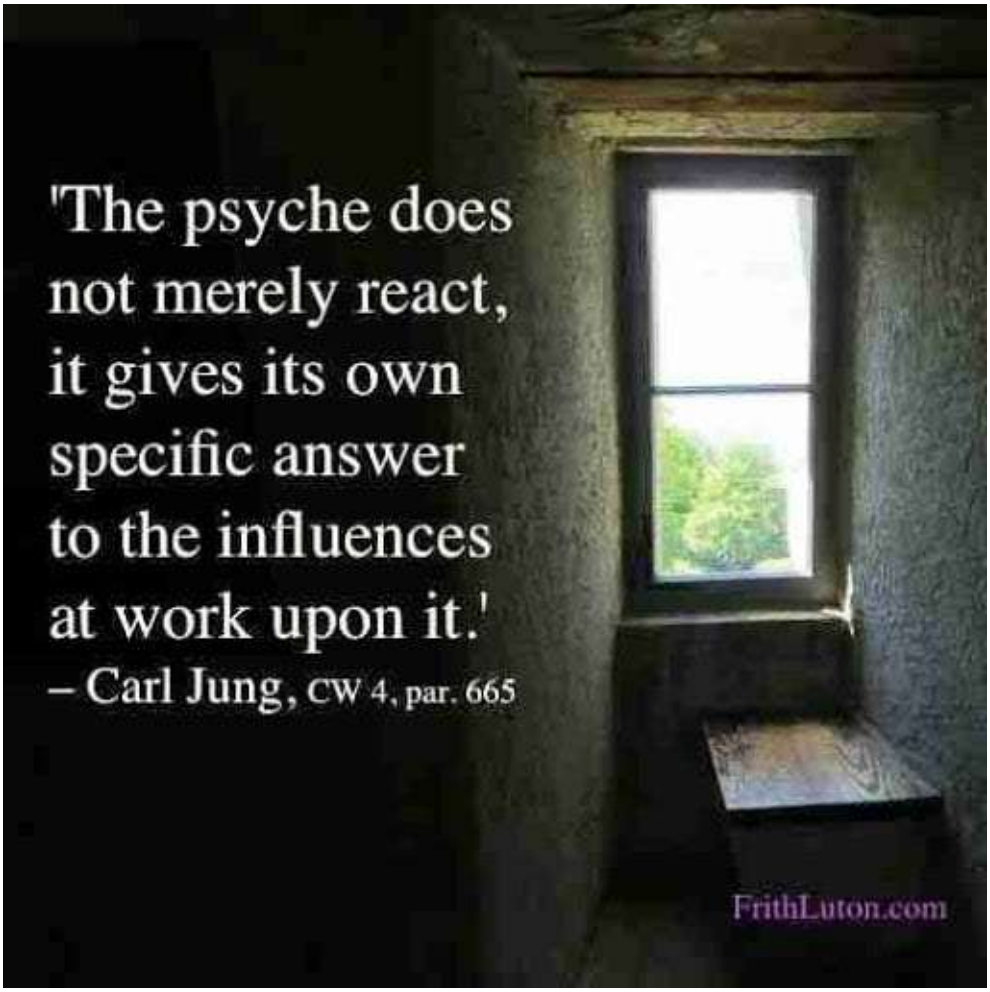
The book has faced me with problems which I cannot brush under the table, but unfortunately I cannot give you more information without involving you in the thought processes of a scientific person
which would probably appear very strange.

At all events I cannot omit to thank you cordially for your thoughtful gift.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 493-494.

[3]Carl Jung Depth Psychology Blog


'The psyche does not merely react, it gives its own specific answer to the influences at work upon it.'
– Carl Jung, CW 4, par. 665
FrithLuton.com

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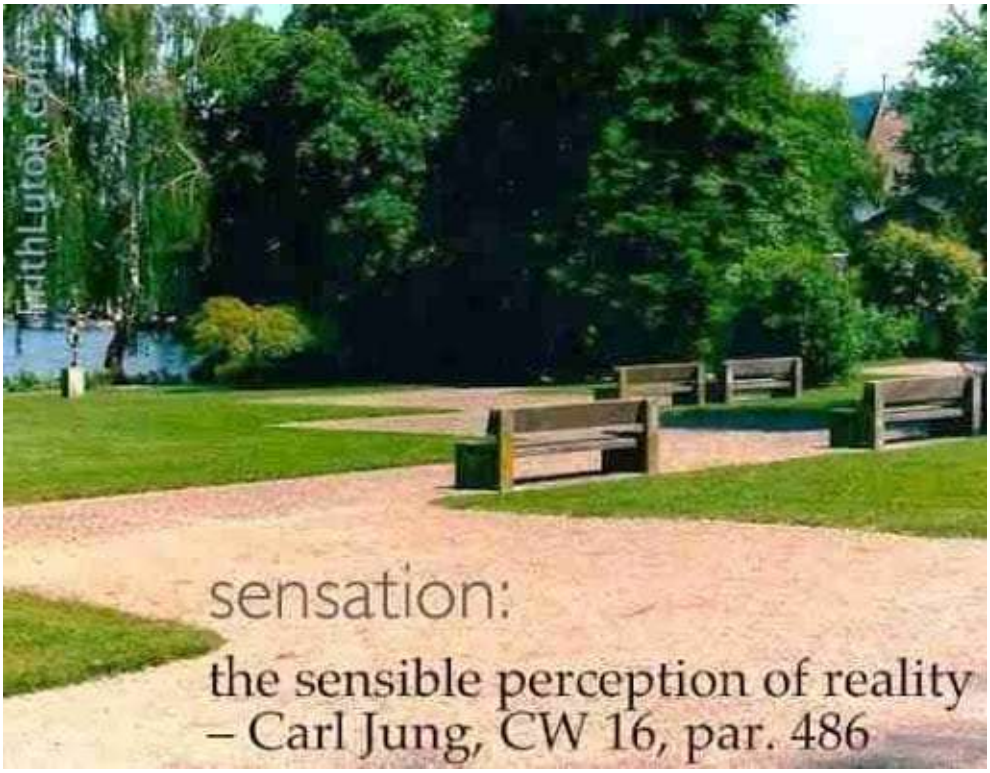

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[4]Carl Jung on Instagram

[5]C. G. Jung Speaking: Interviews and Encounters (Bollingen Series XCVII)

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor – poor intellectually too.

I don’t believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And

she replied in this extraordinary
way “Your books are not books, Herr Professor. They are bread.”

And the little traveling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying “Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Carl Jung on “Books” – Anthology

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

And the little travelling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I’m sorry. Carl Jung, Evans Conversations, Page 37.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Pages 230-232.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Pages 497-498

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/9a14d-5.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=7IWYYV05FM5B&dchild=1&keywords=jung+letters+volume+1&qid=1594129217&sprefix=jung
3. https://carljungdepthpsychologysite.blog/
4. https://www.instagram.com/carljungdepthpsychology/
5. https://www.amazon.com/Jung-Speaking-Interviews-Encounters-Bollingen/dp/B000MDINT0/ref=sr_1_1?keywords=william+mcguire+jung+speaking&qid=1574588695&sr=8-1

1.1.27 1. I have often been asked what I believe about death. (2023-07-24 04:13)

I have often been asked what I believe about death.

[1]The Carl Jung Depth Psychology Facebook Group

[2]The Meaning of Death

Fragment of Carl C.G. Jung – The Soul and Death

I have often been asked what I believe about death, that unproblematical ending of individual existence. Death is known to us simply as the end. It is the period, often placed before the close of the sentence and followed only by memories of aftereffects in others. For the person concerned, however, the sand has run out of the glass; the rolling stone has come to rest. When death confronts us, life always seems like a downward flow or like a clock that has been wound up and whose eventual “running down” is taken for granted.

We are never more convinced of this “running down” than when a human life comes to its end before our eyes, and the question of the meaning and worth of life never becomes more urgent or more agonizing than when we see the final breath leave a body which a moment before was living. How different does the meaning of life seem to us when we see a young person striving for distant goals and shaping the future, and compare this with an incurable invalid, or with an old man who is sinking reluctantly and without strength to resist into the grave! Youth — we should like to think — has purpose, future, meaning, and value,

whereas the coming to an end is only a meaningless cessation.

If a young man is afraid of the world, of life and the future, then everyone finds it regrettable, senseless, neurotic; he is considered a cowardly shirker. But when an aging person secretly shudders and is even mortally afraid at the thought that his reasonable expectation of life now amounts to only so many years, then we are painfully reminded of certain feelings within our own breast; we look away and turn the conversation to some other topic.

The optimism with which we judge the young man fails us here. Naturally we have on hand for every eventuality one or two suitable banalities about life which we occasionally hand out to the other fellow, such as “everyone must die sometime,” “one doesn’t live forever,” etc.

But when one is alone and it is night and so dark and still that one hears nothing and sees nothing but the thoughts which add and subtract the years, and the long row of disagreeable facts which remorselessly indicate how far the hand of the clock has moved forward, and the slow, irresistible approach of the wall of darkness which will eventually engulf everything you love, possess, wish, strive, and hope for — then all our profundities about life slink off to some undiscoverable hiding place, and fear envelops the sleepless one like a smothering blanket.

Fragment of Carl C.G. Jung – The Soul and Death (in: The Meaning of Death, Herman Feifel, editor)

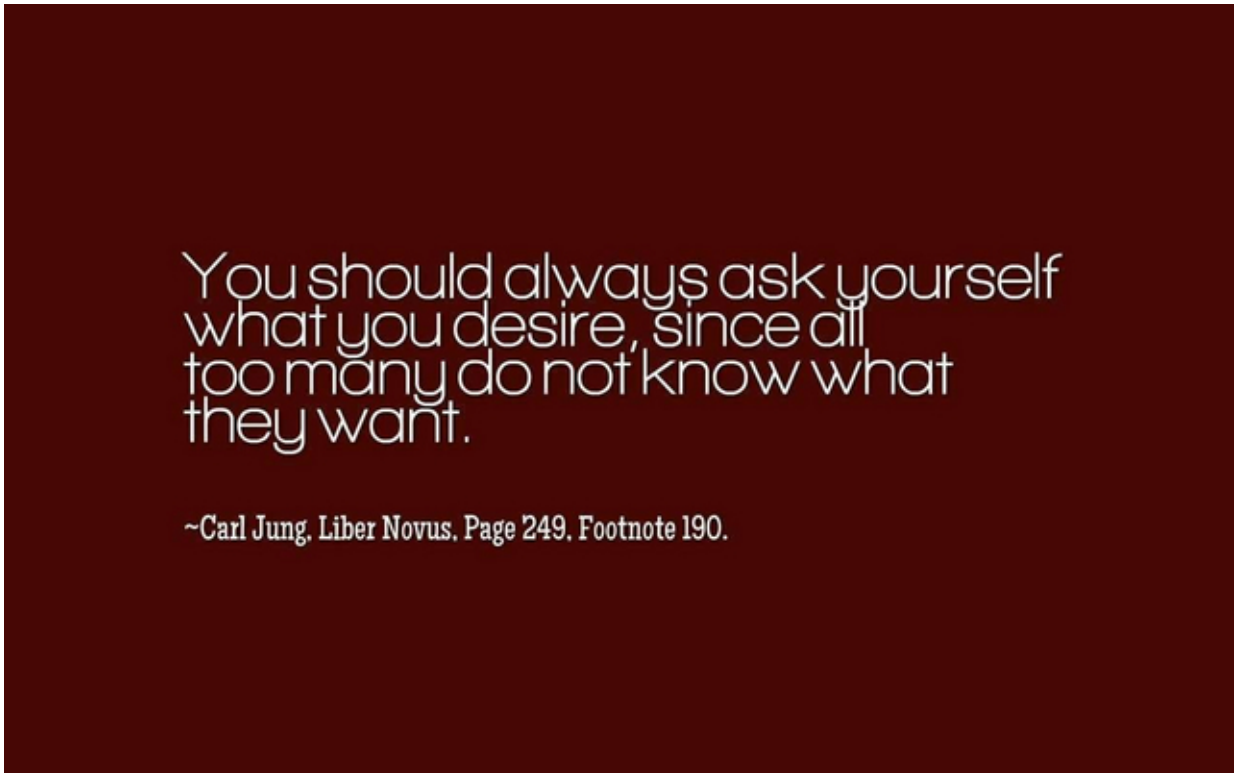
1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://www.amazon.com/Herman-Feifel/dp/0070203474/ref=sr_1_1?dchild=1&keywords=Herman+Feifel&qid=1593681348&s=books&sr=1-1

1.1.28 Some Great Carl Jung Quotations XLII [Red Book, Liber Novus] (2023-07-25 04:30)

Some Great Carl Jung Quotations XLII [Red Book, Liber Novus]

[1]The Red Book

[2]


You should always ask yourself what you desire, since all too many do not know what they want.
~Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

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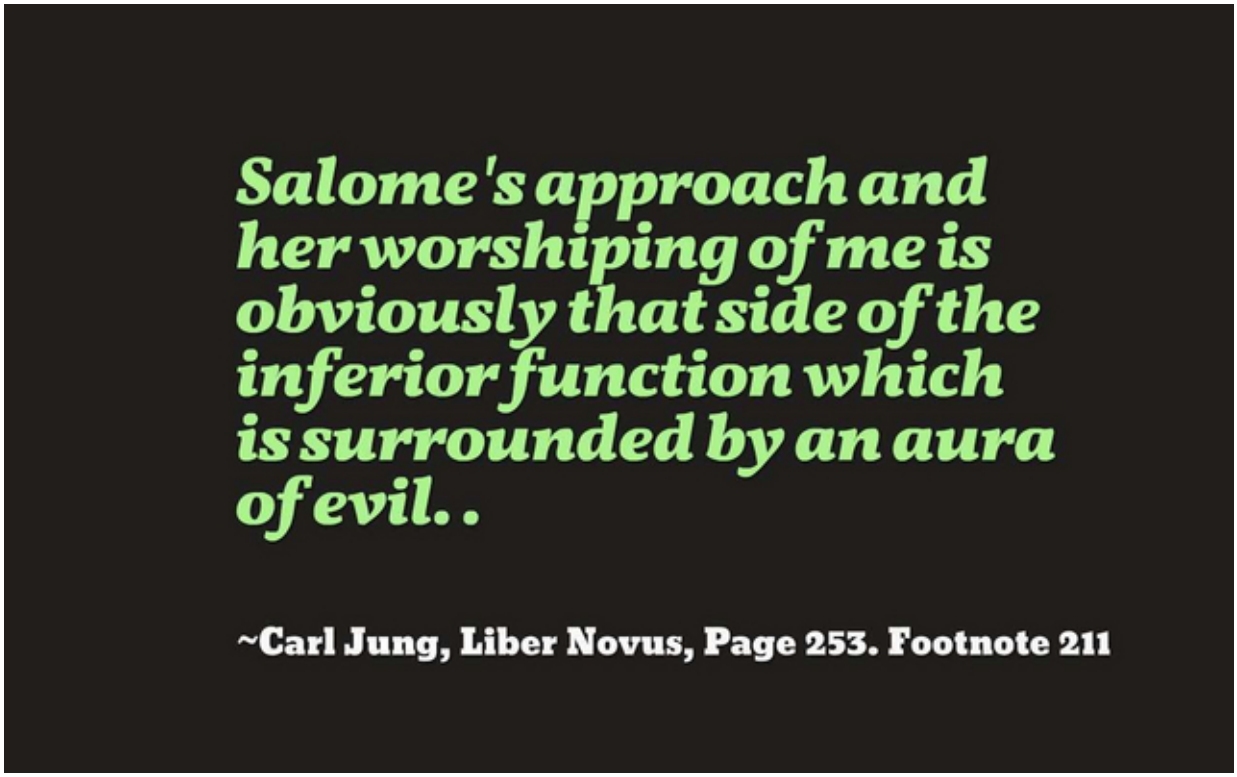
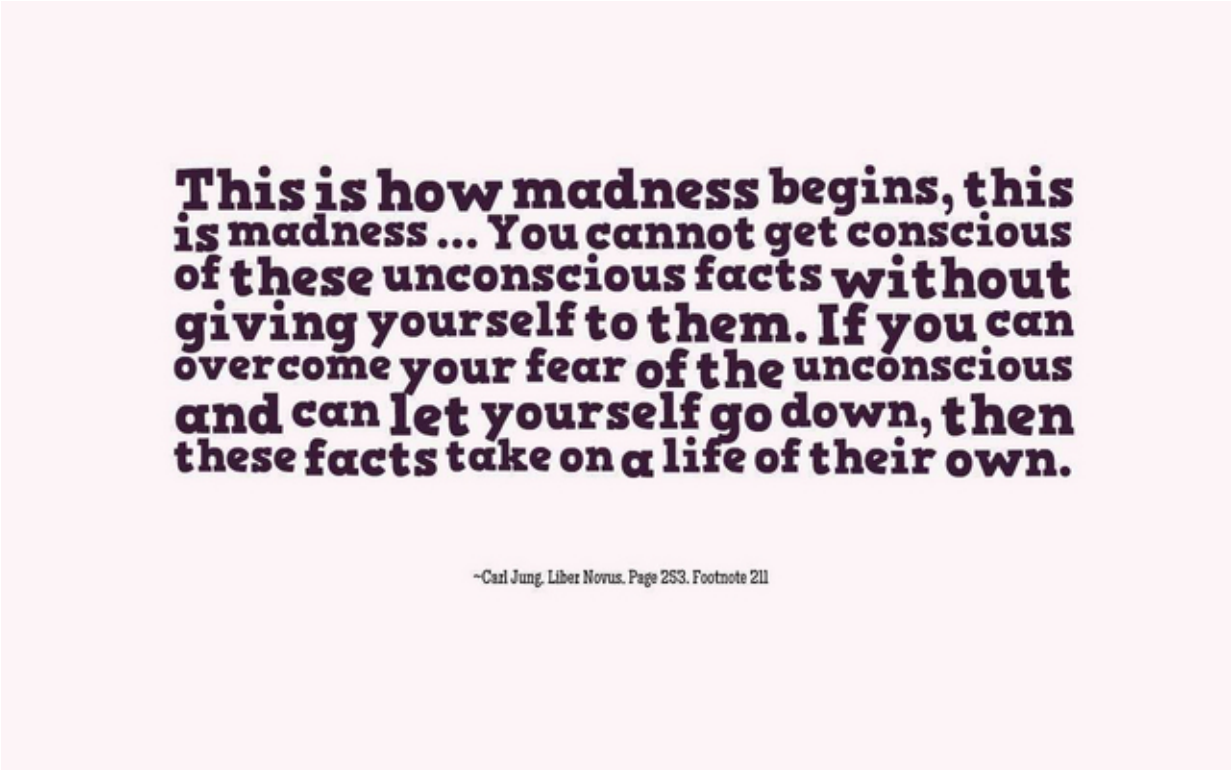

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. .
~Carl Jung, Liber Novus, Page 253. Footnote 211

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

[4]


This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.
~Carl Jung. Liber Novus. Page 253. Footnote 211

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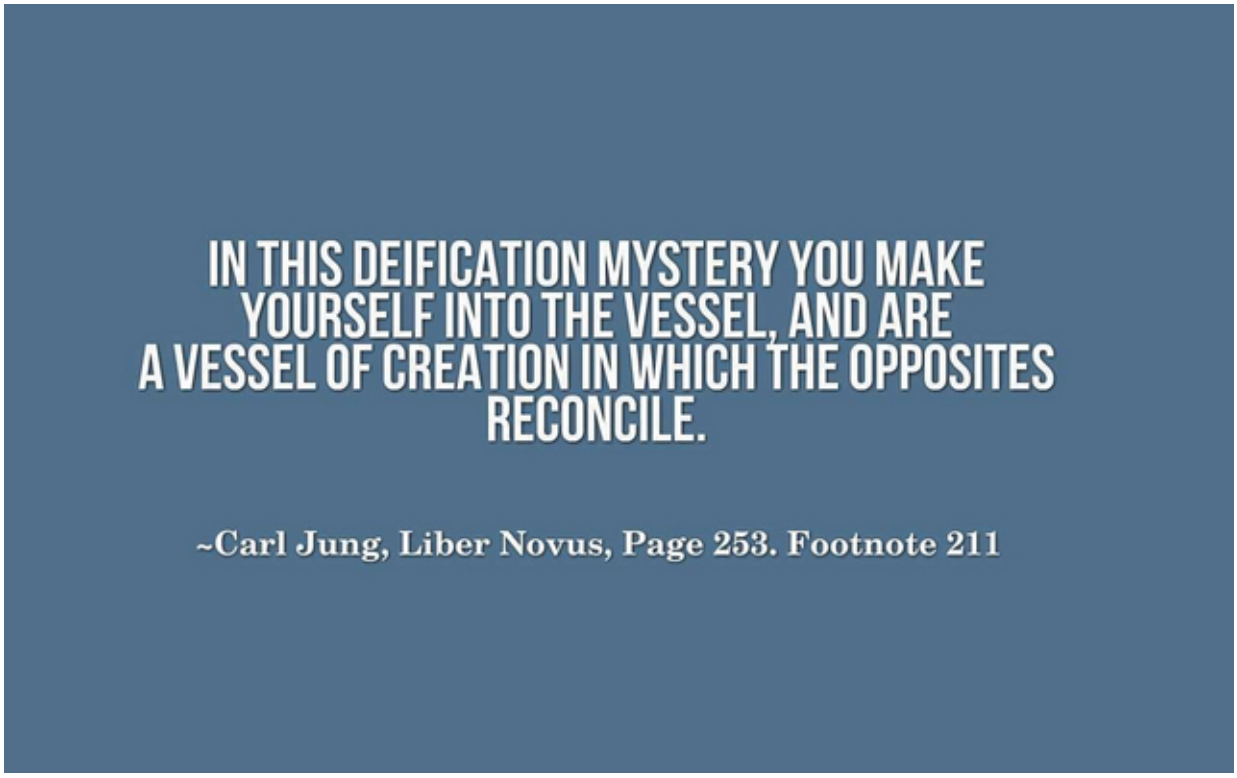
IN THIS DEIFICATION MYSTERY YOU MAKE
YOURSELF INTO THE VESSEL, AND ARE
A VESSEL OF CREATION IN WHICH THE OPPOSITES
RECONCILE.
~Carl Jung, Liber Novus, Page 253. Footnote 211

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

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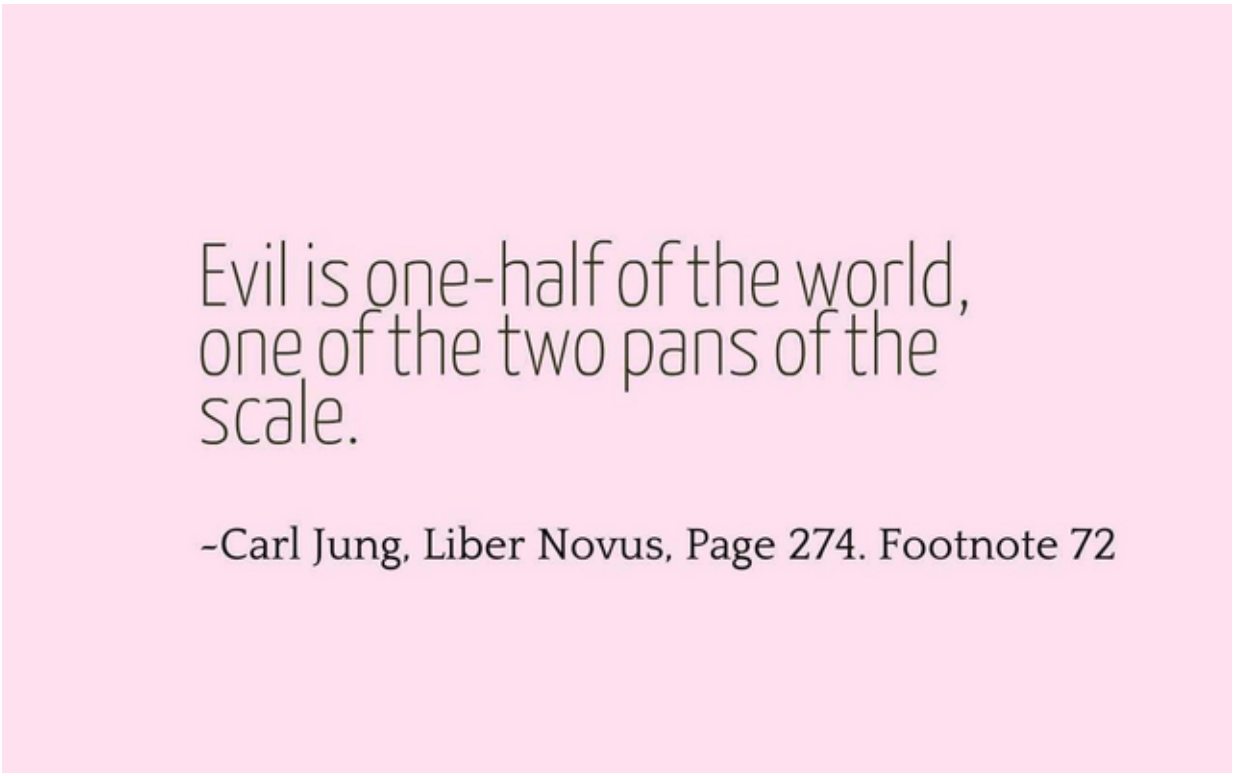
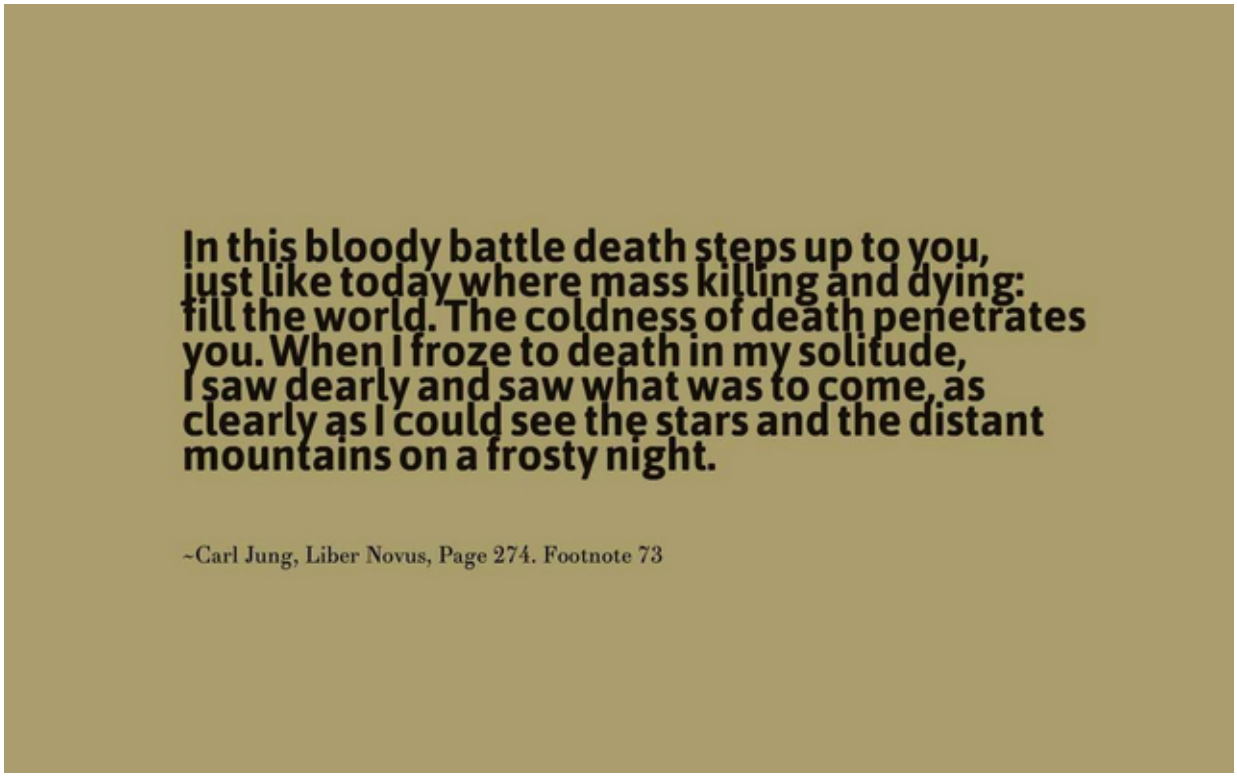


Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

[7]


In this bloody battle death steps up to you,
just like today where mass killing and dying:
fill the world. The coldness of death penetrates
you. When I froze to death in my solitude,
I saw dearly and saw what was to come, as
clearly as I could see the stars and the distant
mountains on a frosty night.
~Carl Jung, Liber Novus, Page 274. Footnote 73

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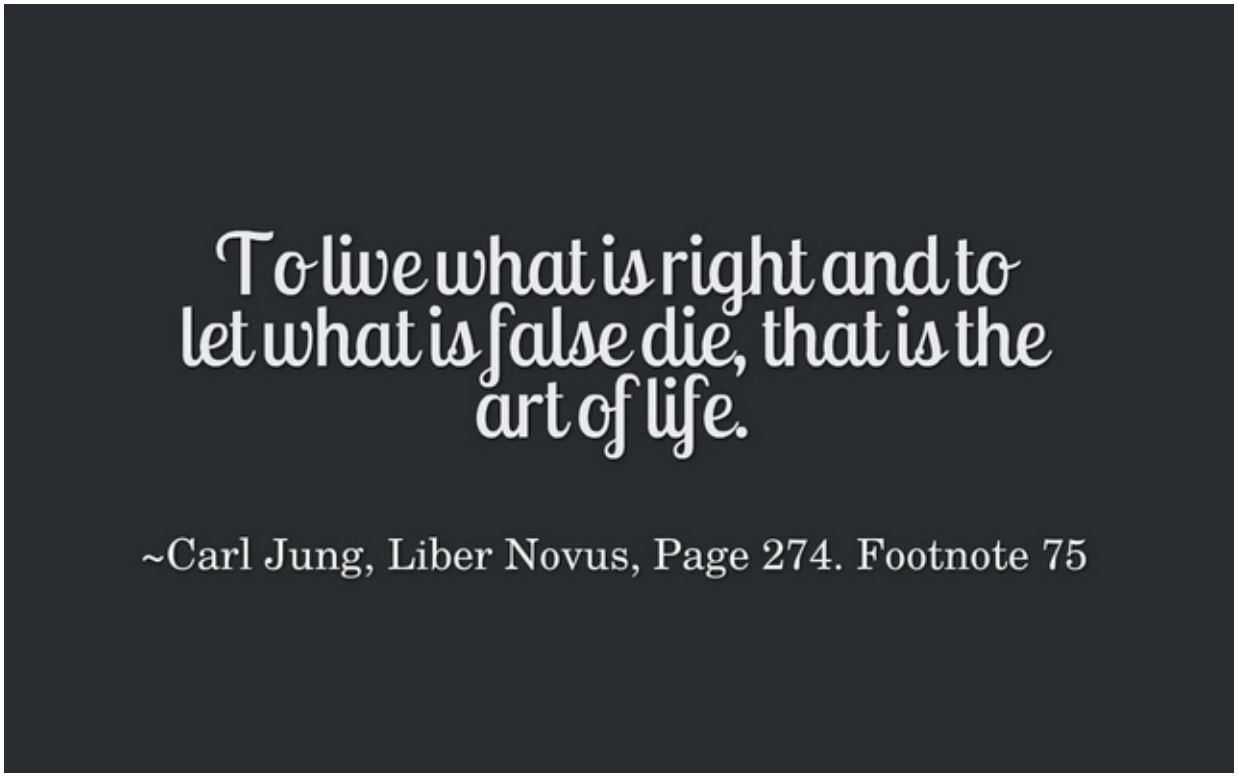
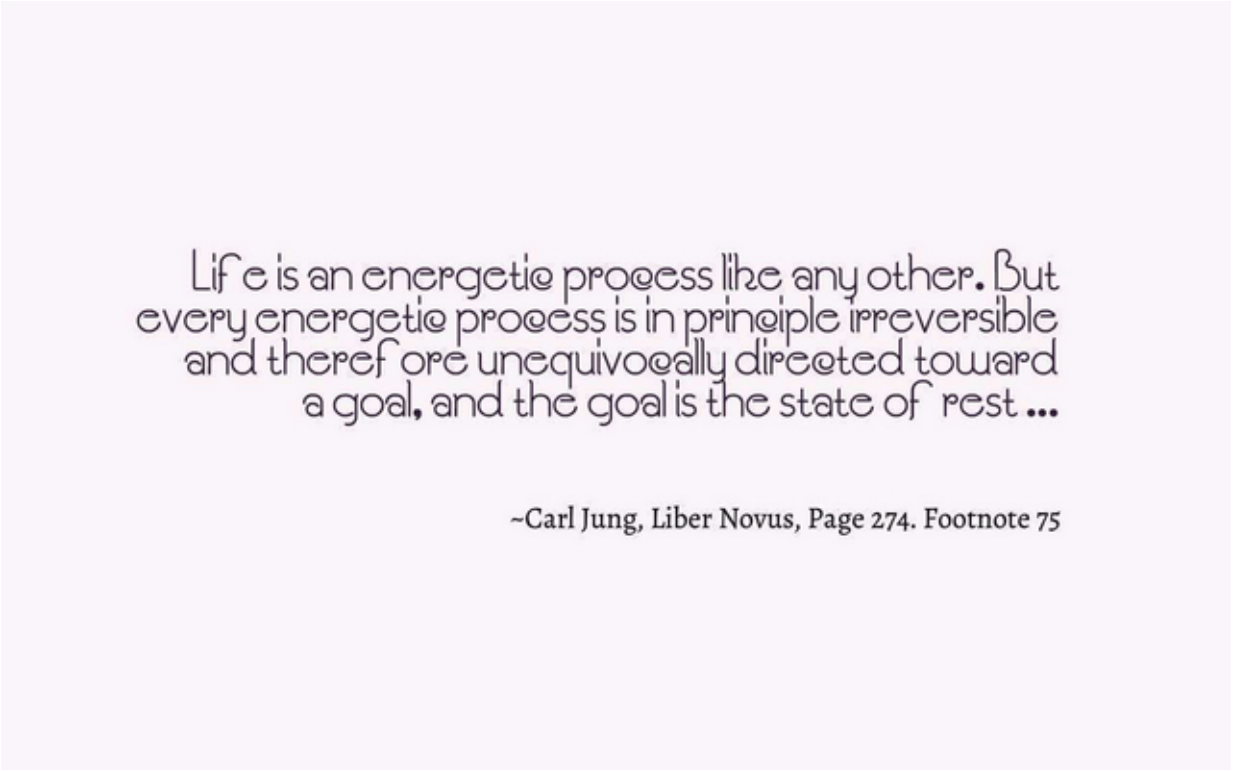


To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.


Life is an energetic process like any other. But
every energetic process is in principle irreversible
and therefore unequivocally directed toward
a goal, and the goal is the state of rest ...
~Carl Jung, Liber Novus, Page 274. Footnote 75

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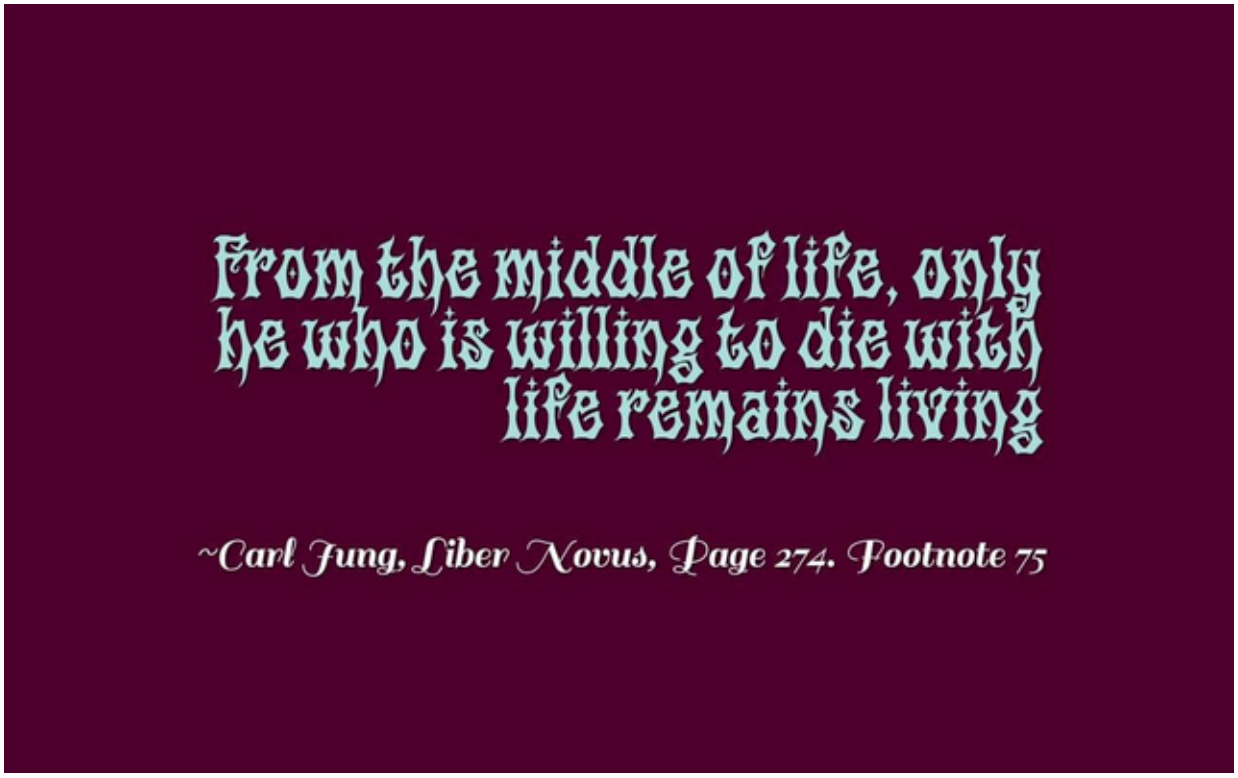
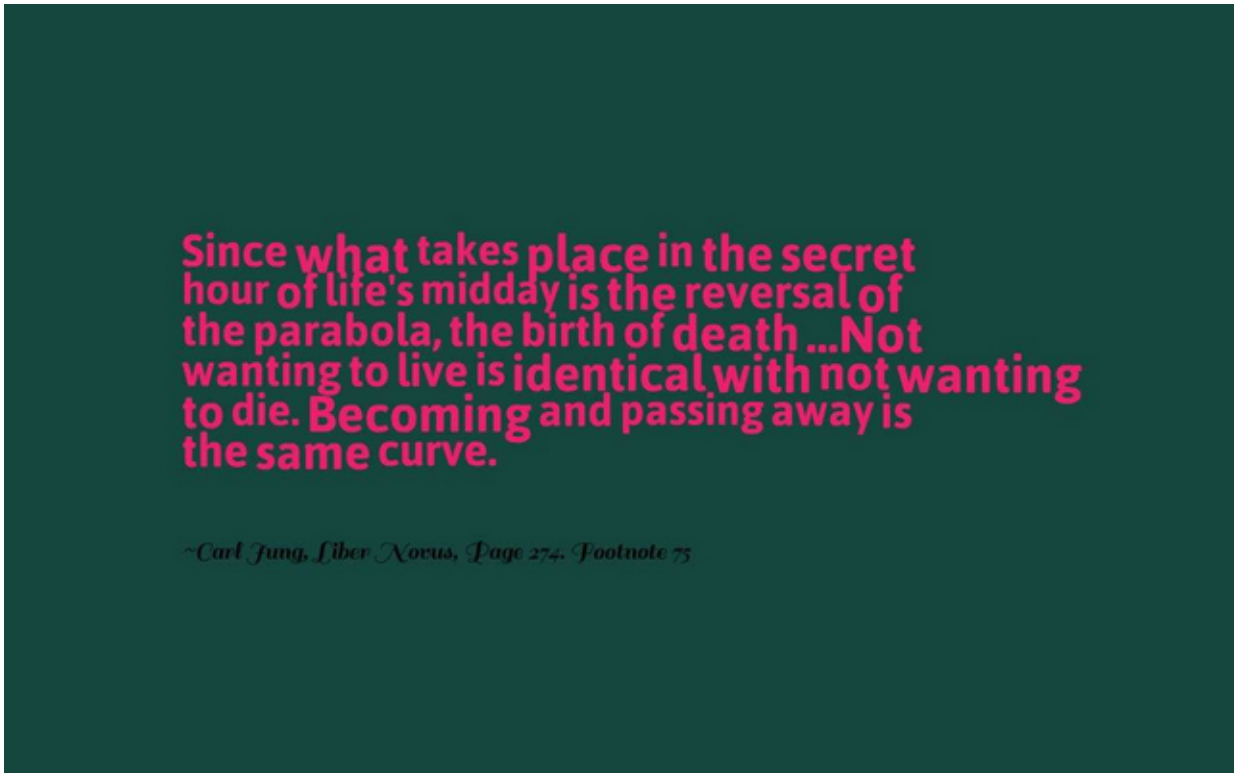
[10]



From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.


Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve.
~Carl Jung, Liber Novus, Page 274, Footnote 75

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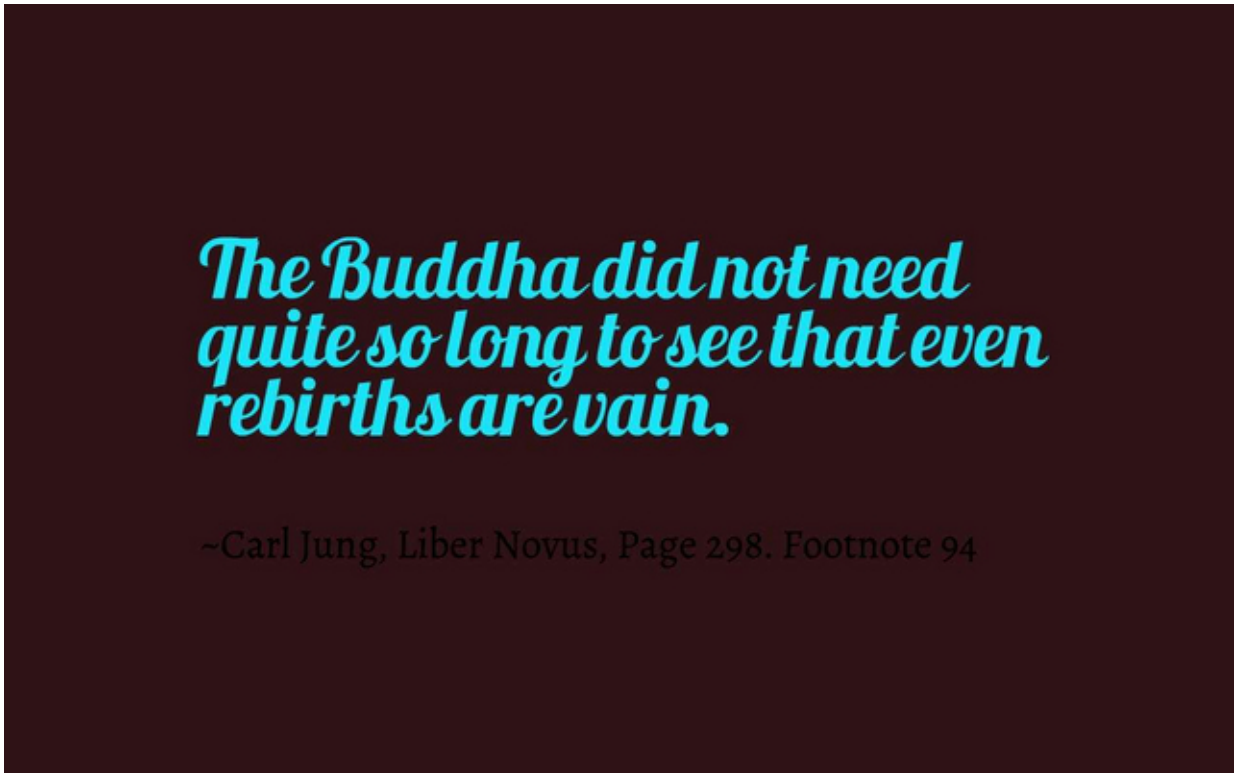
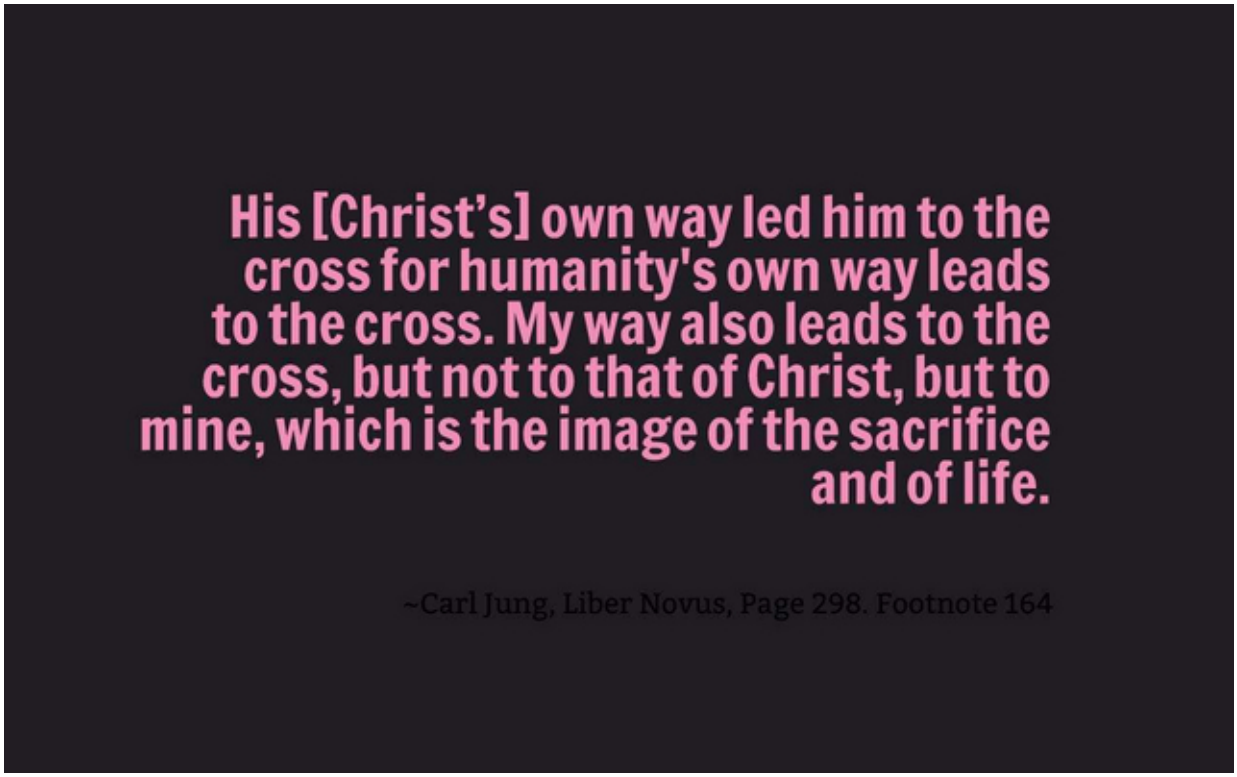
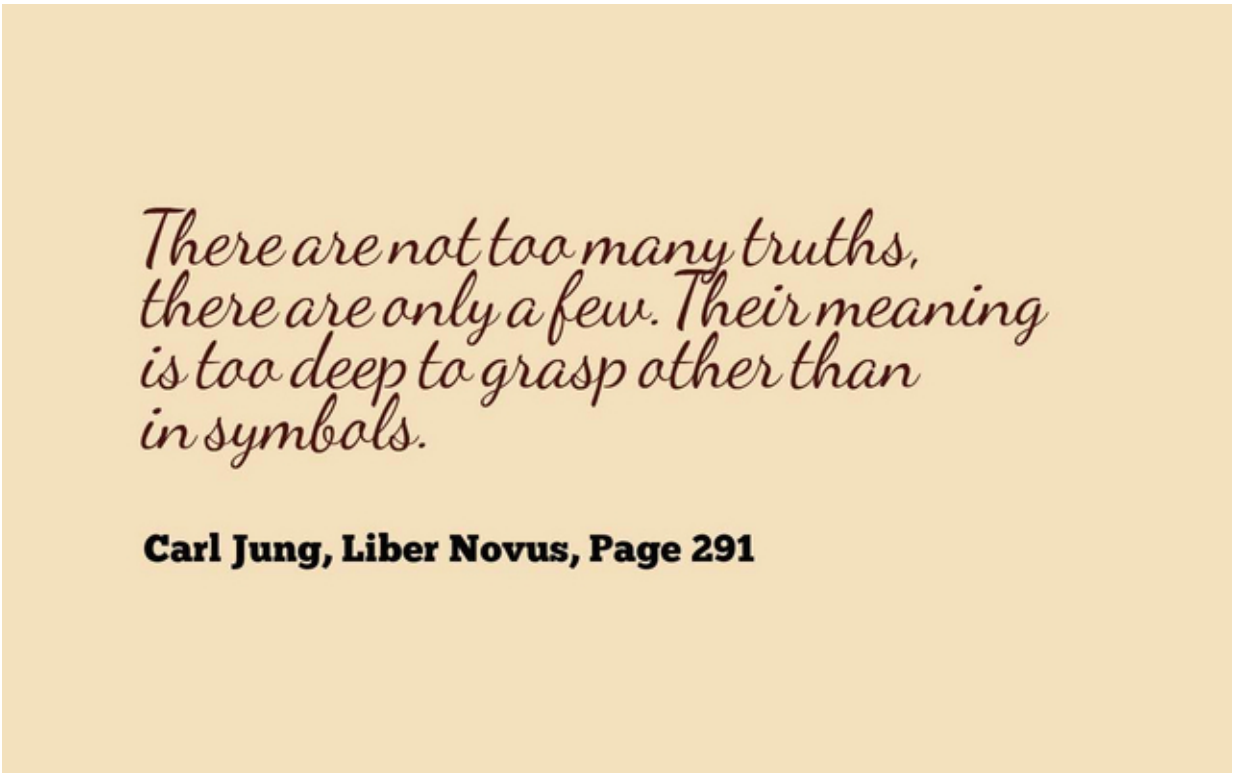


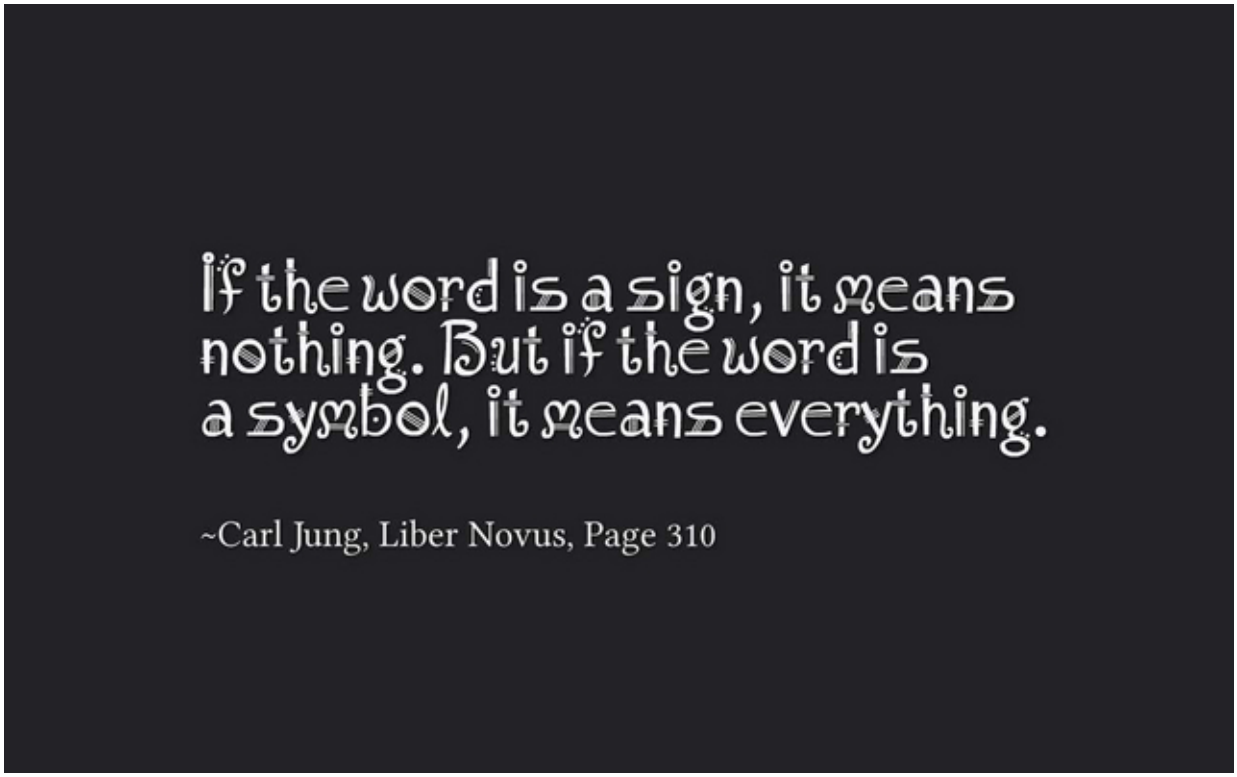
The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.


His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.
~Carl Jung, Liber Novus, Page 298. Footnote 164

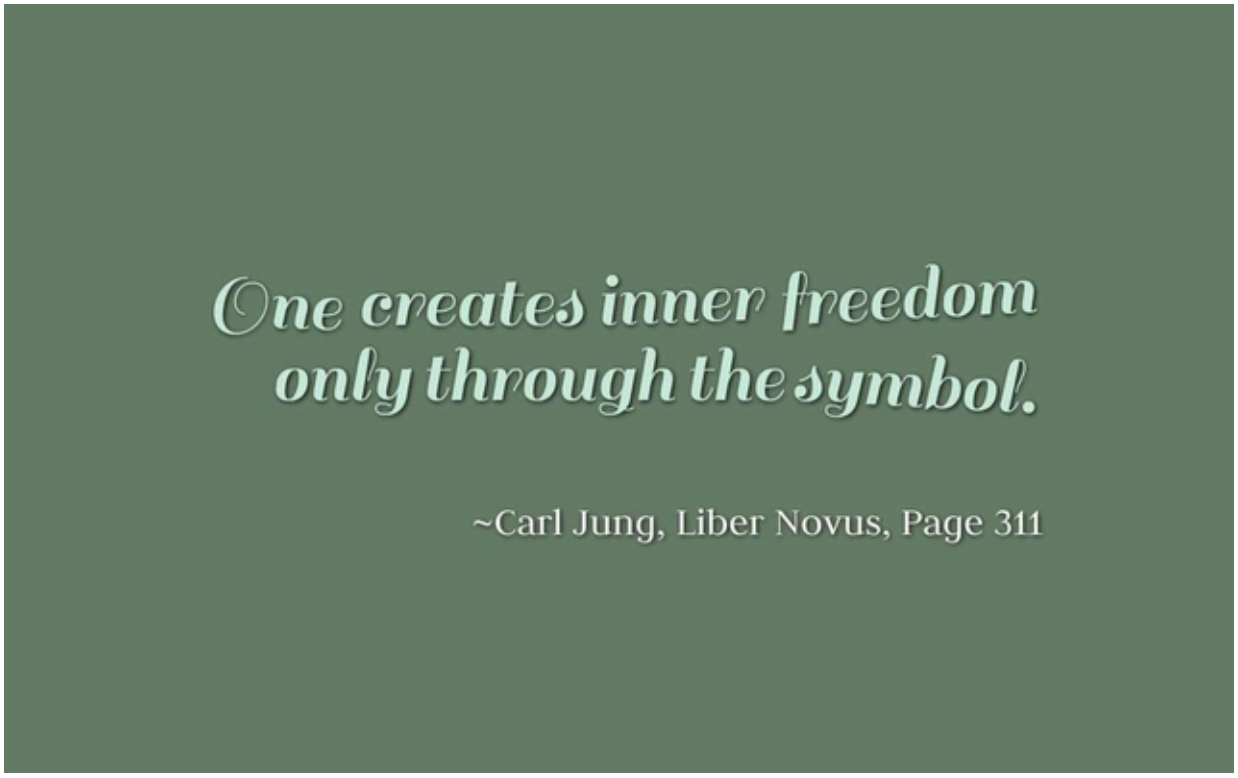
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.


There are not too many truths,
there are only a few. Their meaning
is too deep to grasp other than
in symbols.
Carl Jung, Liber Novus, Page 291

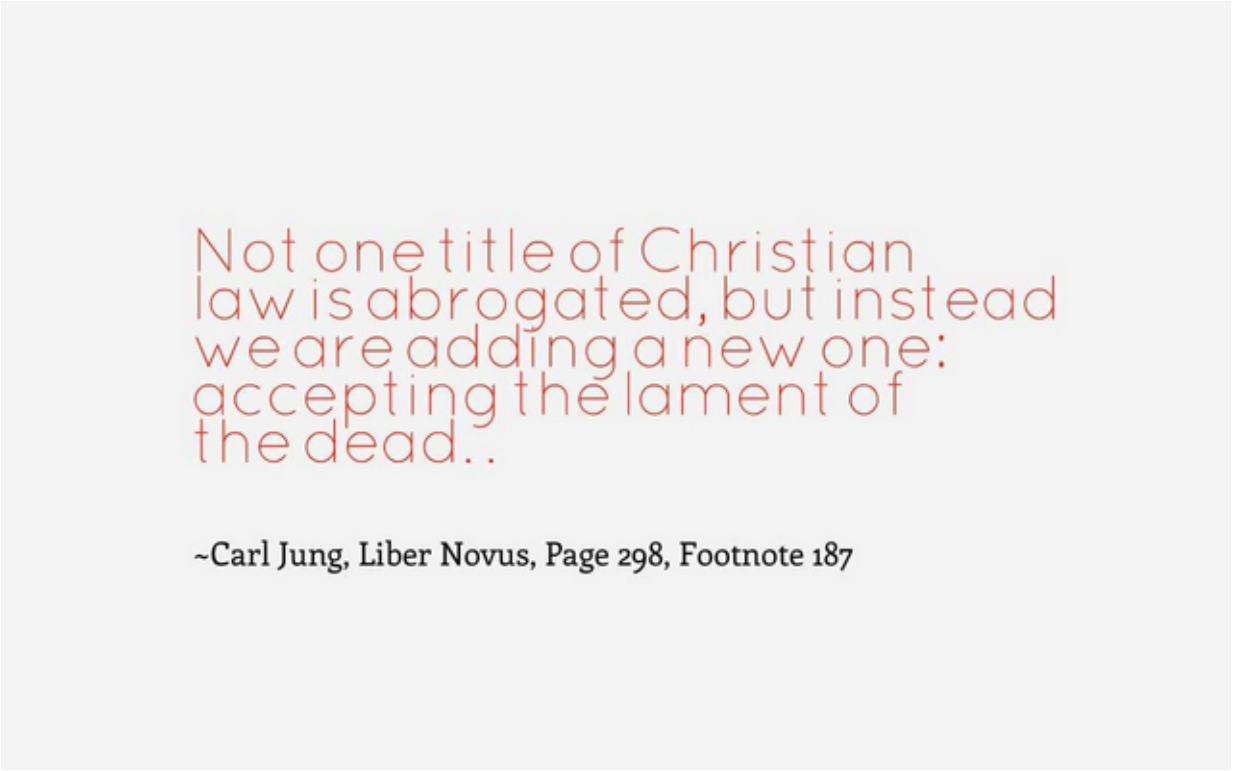
There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.



If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, p. 310.



One creates inner freedom only through the symbol. Carl Jung, The Red Book , Page. 311.


Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead..
~Carl Jung, Liber Novus, Page 298, Footnote 187

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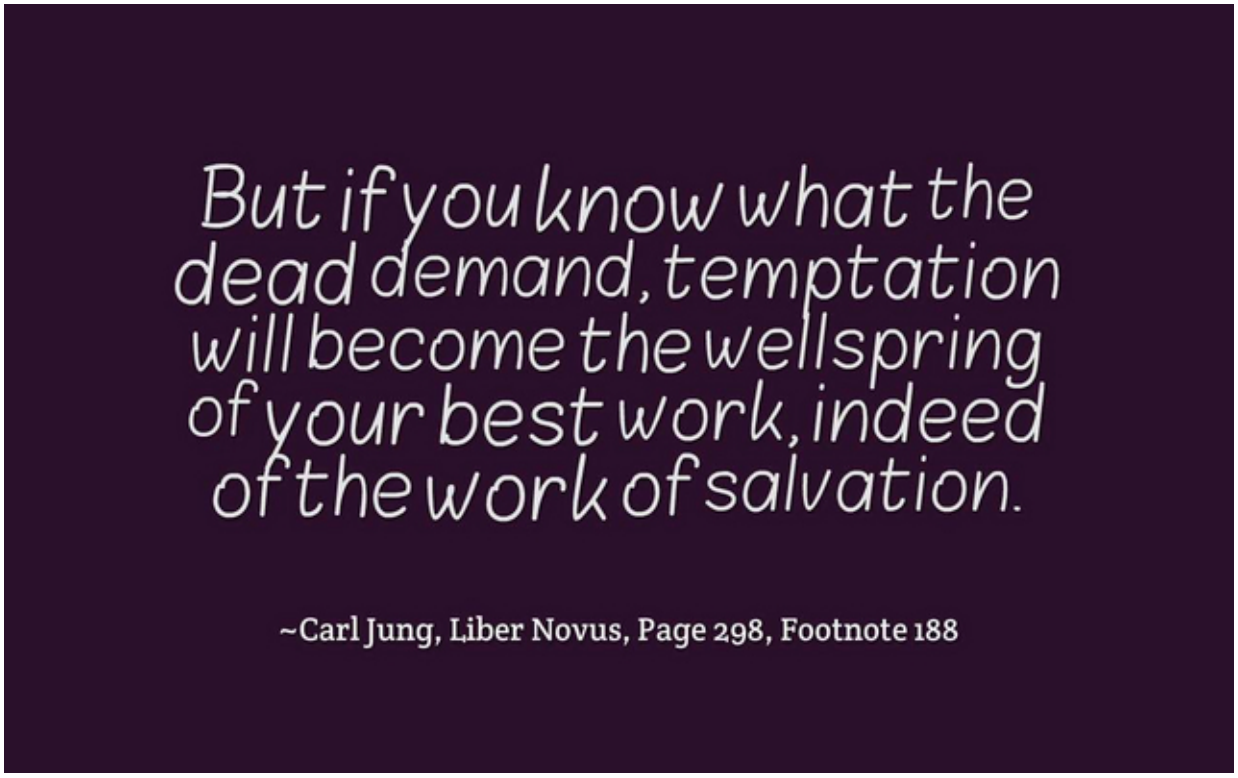
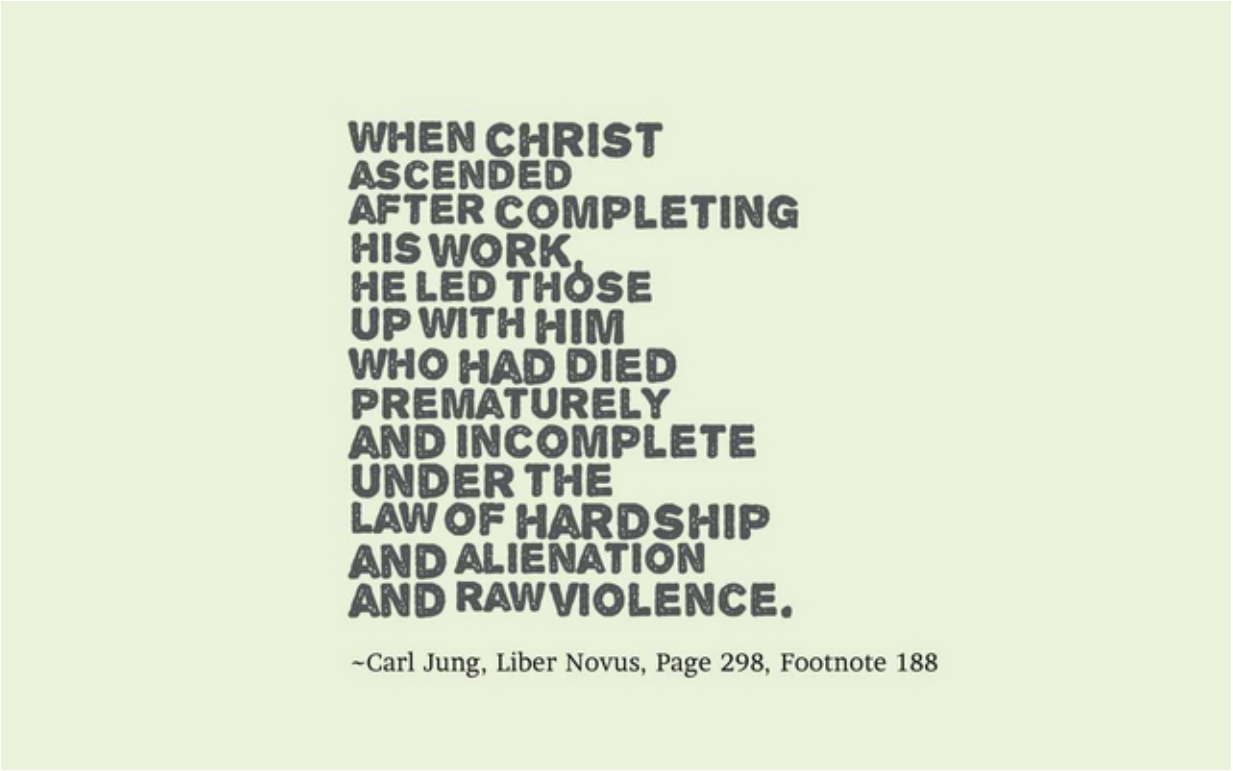
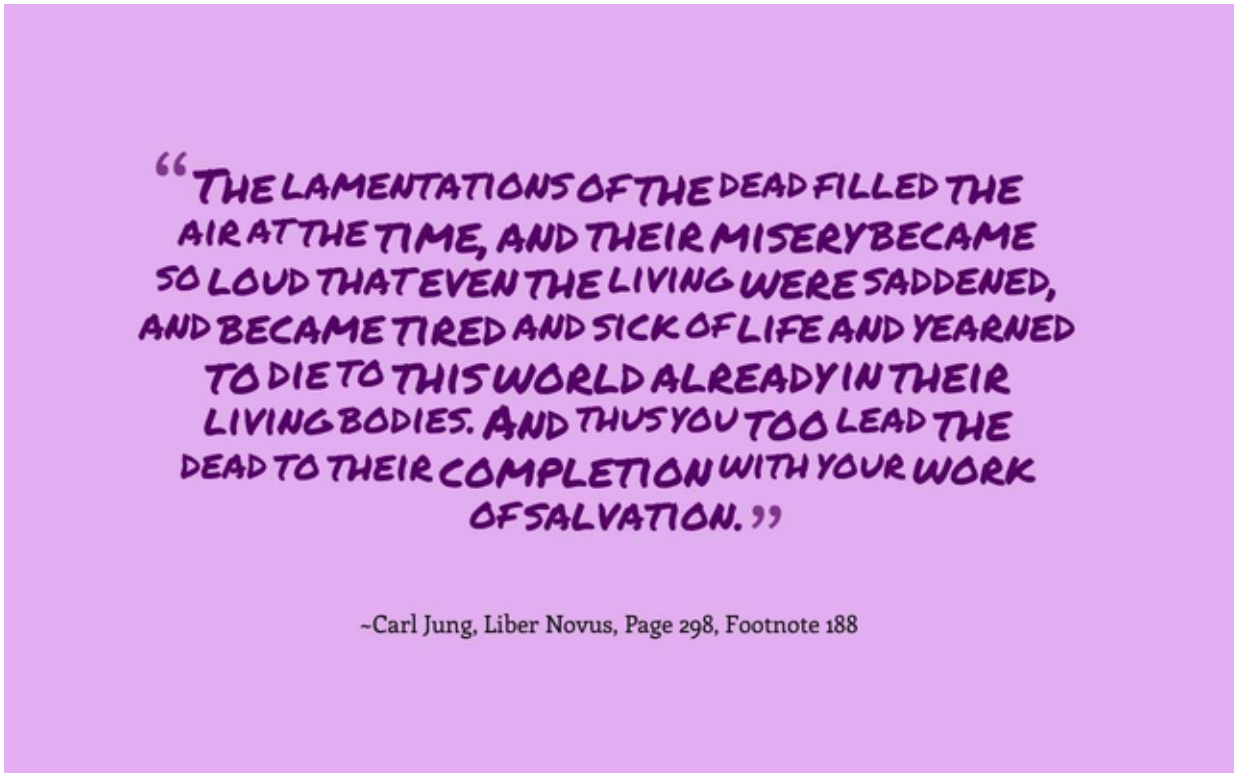

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.
~Carl Jung, Liber Novus, Page 298, Footnote 188

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

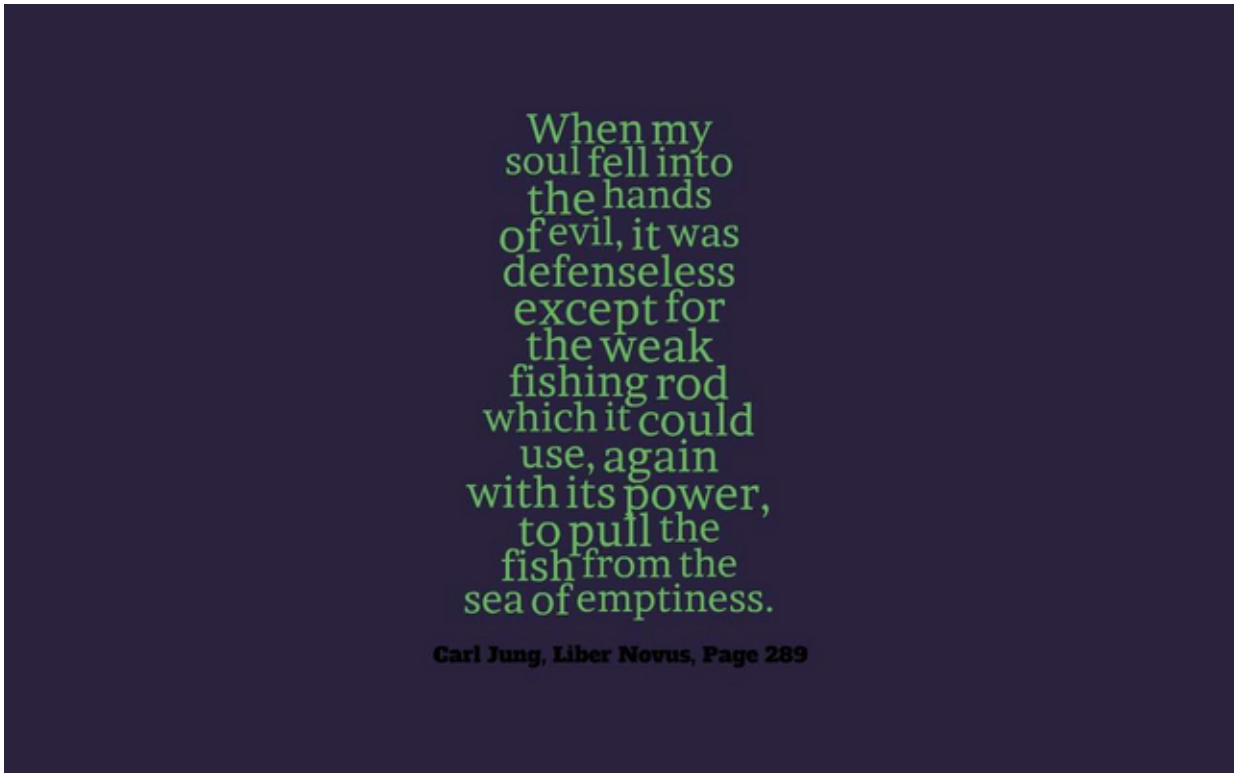


When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

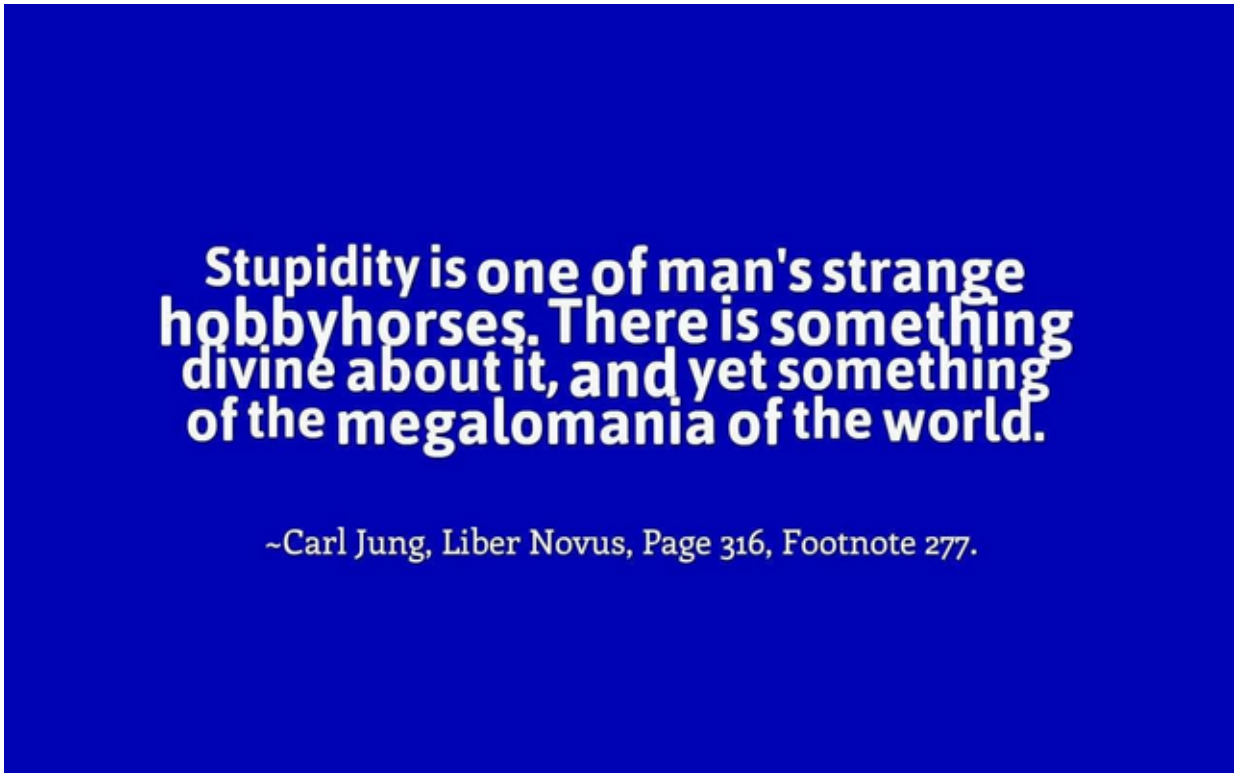
[20]


"THE LAMENTATIONS OF THE DEAD FILLED THE AIR AT THE TIME, AND THEIR MISERY BECAME SO LOUD THAT EVEN THE LIVING WERE SADDENED, AND BECAME TIRED AND SICK OF LIFE AND YEARNED TO DIE TO THIS WORLD ALREADY IN THEIR LIVING BODIES. AND THUS YOU TOO LEAD THE DEAD TO THEIR COMPLETION WITH YOUR WORK OF SALVATION."
~Carl Jung, Liber Novus, Page 298, Footnote 188

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.


Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

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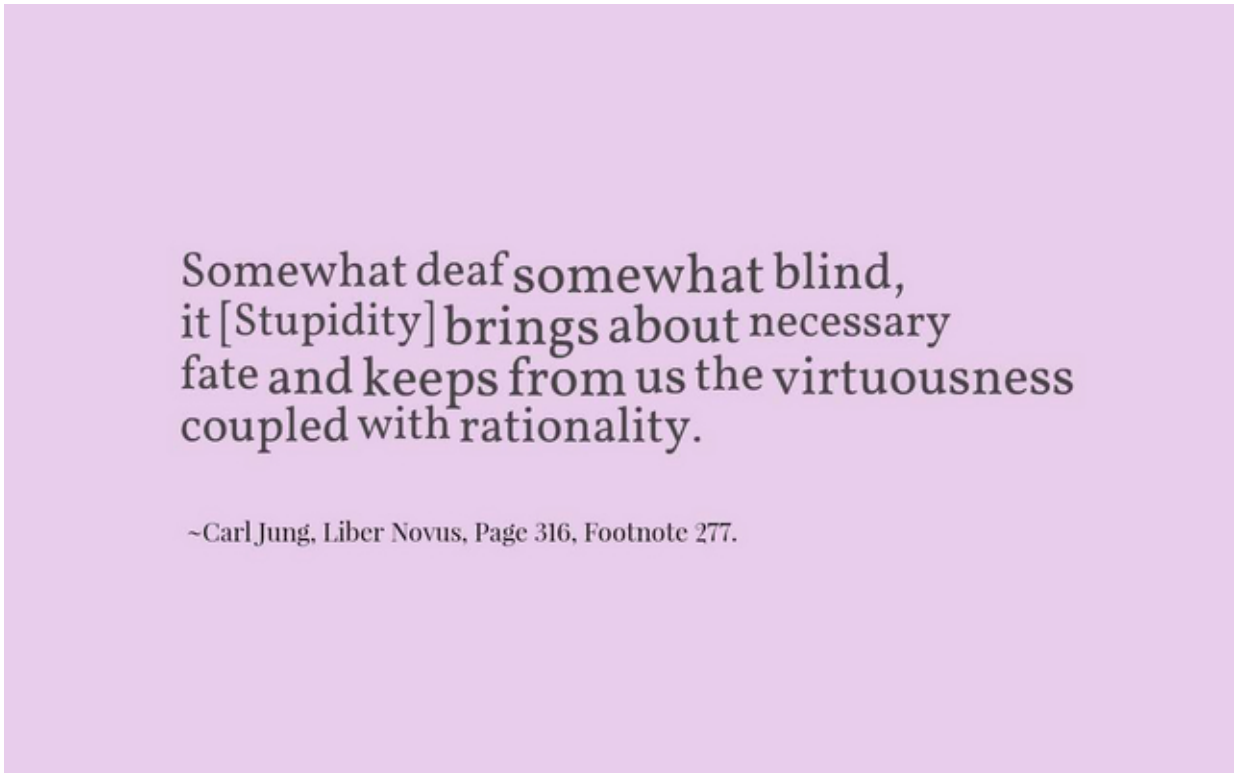
Somewhat deaf somewhat blind,
it [Stupidity] brings about necessary
fate and keeps from us the virtuousness
coupled with rationality.
~Carl Jung, Liber Novus, Page 316, Footnote 277.

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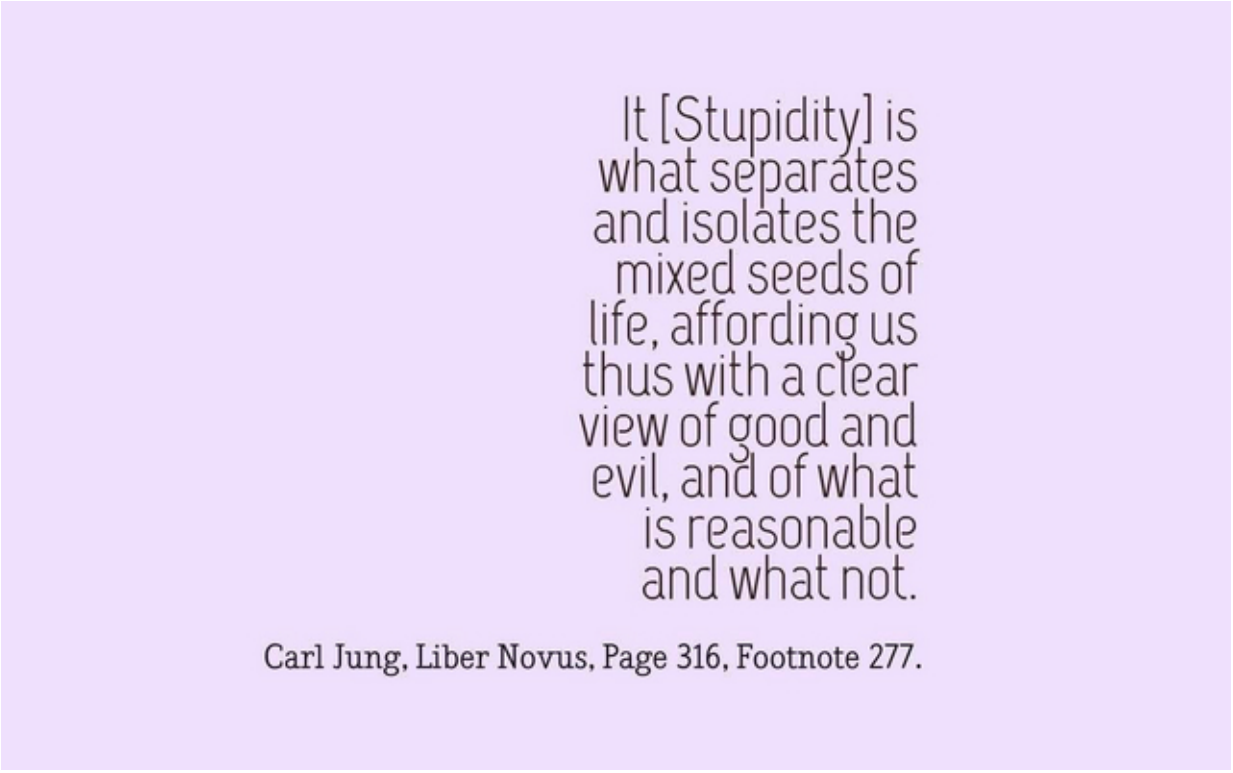
It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.
Carl Jung, Liber Novus, Page 316, Footnote 277.

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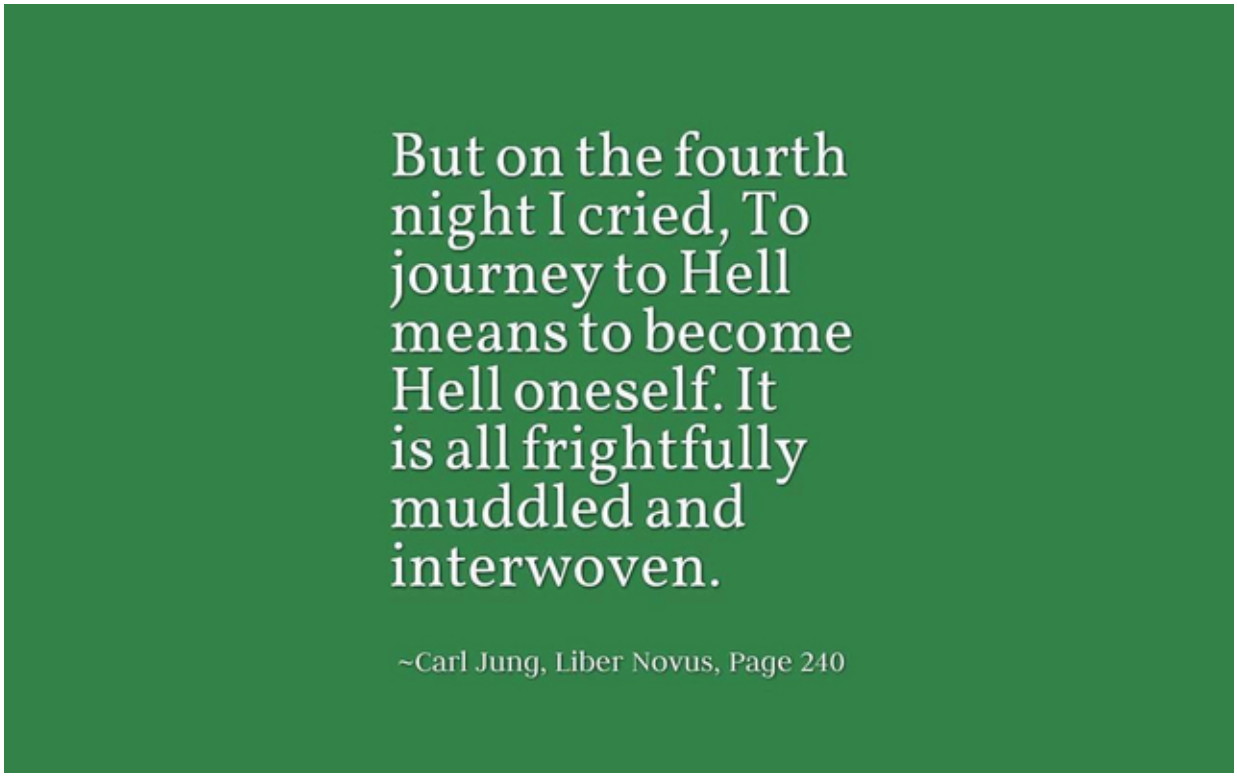
But on the fourth night I cried, To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven.
~Carl Jung, Liber Novus, Page 240

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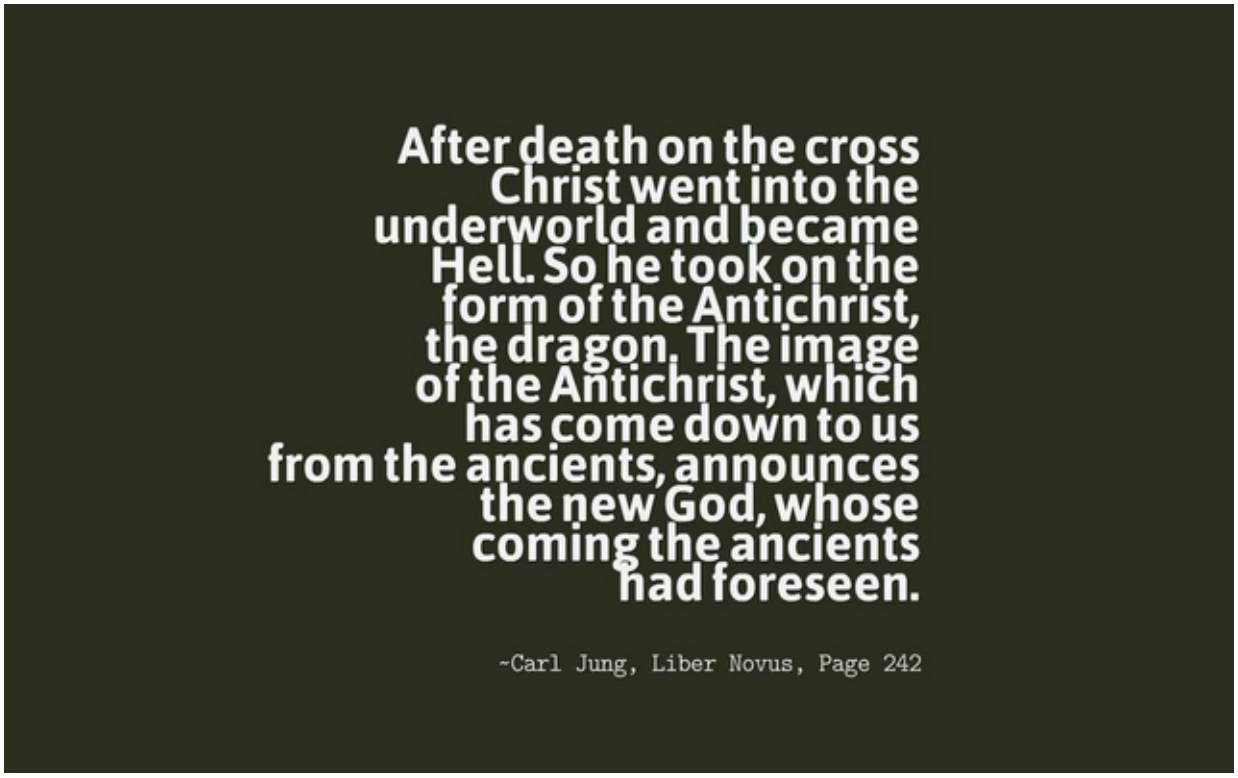
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
~Carl Jung, Liber Novus, Page 242

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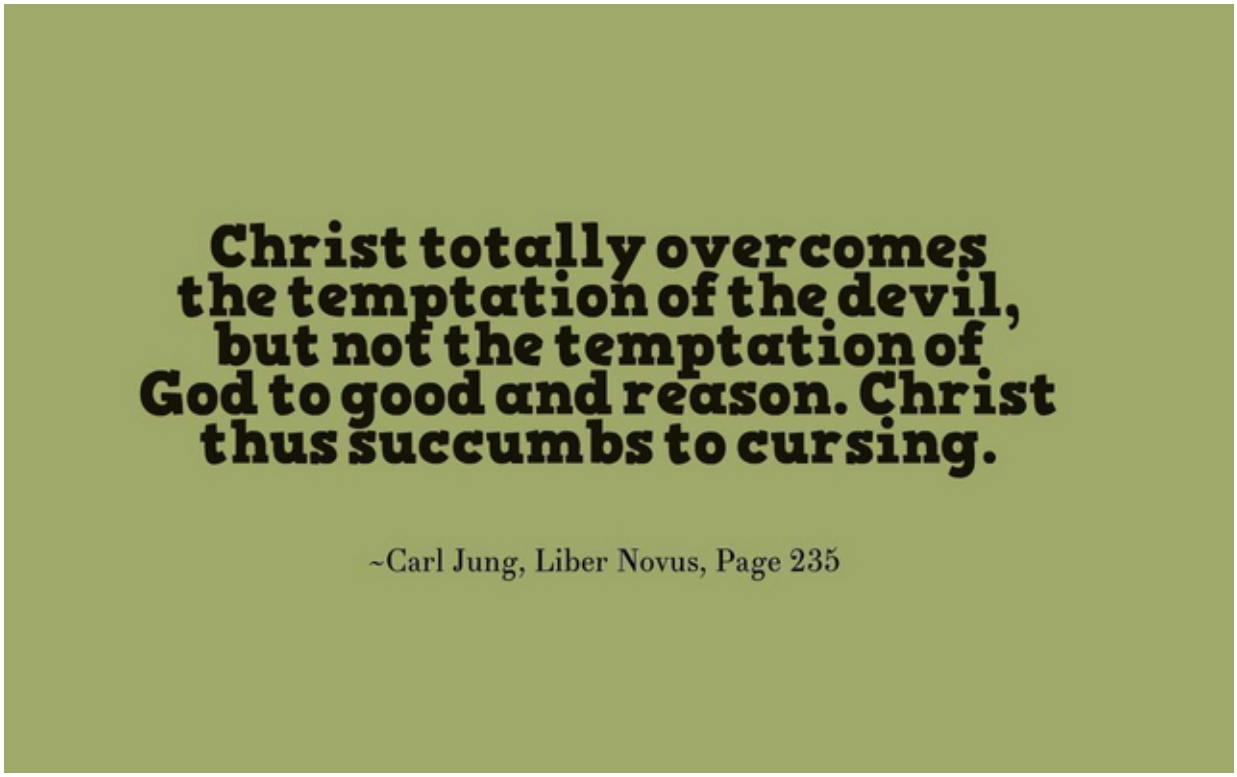
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.
~Carl Jung, Liber Novus, Page 235

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=2FRXSQIRPQXKD&dchild=1&keywords=jung+red+book&qid=1593595254&sprefix=jung+red%2Cap
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/b11b8-aaa.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/986fb-bbb.jpg
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7. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/b6e6c-fff.jpg
8. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/38c24-ggg.jpg
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27. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/a8c38-zzz.jpg

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1.1.29 Carl Jung on Old Age. (2023-07-26 07:41)

Carl Jung on Old Age.

[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]Letters of C. G. Jung: Volume 2, 1951-1961

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the foolishness identifies as ourselves.

bodily machine, with which foolishness identifies as ourselves.

It is indeed a major effort– the magnum opus in fact– to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. 2, Page 580.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/10de2-3.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1594129645&sr=8-1

1.1.30 1. The Murderess shunned by Humanity and Animals (2023-07-27 09:57)

The Murderess shunned by Humanity and Animals

[1]Carl Jung Depth Psychology Facebook Group

[2]Memories Dreams Reflections

In my practice I was constantly impressed by the way the human psyche reacts to a crime committed unconsciously.

After all, that young woman was initially not aware that she had killed her child.

And yet she had fallen into a condition that appeared to be the expression of extreme consciousness of guilt.

I once had a similar case which I have never forgotten.

A lady came to my office. She refused to give her name, said it did not matter, since she wished to have only the one consultation.

It was apparent that she belonged to the upper levels of society.

She had been a doctor, she said.

What she had to communicate to me was a confession; some twenty years ago she had committed a murder out of jealousy.

She had poisoned her best friend because she wanted to marry the friend’s husband.

She had thought that if the murder was not discovered, it would not disturb her.

She wanted to marry the husband, and the simplest way was to eliminate her friend.

Moral considerations were of no importance to her, she thought.

The consequences?

She had in fact married the man, but he died soon afterward, relatively young.

During the following years a number of strange things happened.

The daughter of this marriage endeavored to get away from her as soon as she was grown up.

She married young and vanished from view, drew farther and farther away, and ultimately the mother lost all contact with her.

This lady was a passionate horsewoman and owned several riding horses of which she was extremely fond.

One day she discovered that the horses were beginning to grow nervous under her. Even her favorite shied and threw her.

Finally she had to give up riding.

Thereafter she clung to her dogs.

She owned an unusually beautiful wolfhound to which she was greatly attached.

As chance would have it, this very dog was stricken with paralysis.

With that, her cup was full; she felt that she was morally done for.

She had to confess, and for this purpose she came to me.

She was a murderess, but on top of that she had also murdered herself.

For one who commits such a crime destroys his own soul.

The murderer has already passed sentence on himself.

If someone has committed a crime and is caught, he suflFers judicial punishment.

If he has done it secretly, without moral consciousness of it, and remains undiscovered, the punishment can nevertheless be visited upon him, as our case shows.

It comes out in the end.

Sometimes it seems as if even animals and plants "know" it.

As a result of the murder, the woman was plunged into unbearable loneliness.

She had even become alienated from animals.

And in order to shake off this loneliness, she had made me share her knowledge.

She had to have someone who was not a murderer to share the secret,

She wanted to find a person who could accept her confession without prejudice, for by so doing she would achieve once more something resembling a relationship to humanity.

And the person would have to be a doctor rather than a professional confessor.

She would have suspected a priest of listening to her because of his office, and of not accepting the facts for their own sake but for the purpose of moral judgment.

She had seen people and animals turn away from her, and had been so struck by this silent verdict that she could not have endured any further condemnation.

I never found out who she was, nor do I have any proof that her story was true.

Sometimes I have alsked myself what might have become of her.

For that was by no means the end of her journey.

Perhaps she was driven ultimately to suicide.

I cannot imagine how she could have gone on living in that utter loneliness. Carl Jung, Memories Dreams and Reflections, Pages 122-123

9b358 animals

[3]Carl Jung Depth Psychology Blog

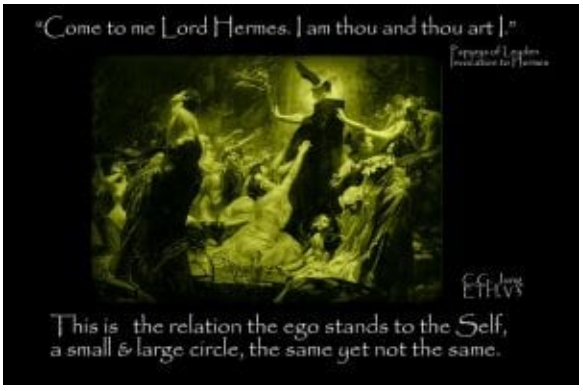
[4]Carl Jung on Instagram

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=2YQ4MWSTRS315&dchild=1&keywords=jung+memories+dreams+reflections&qid=159
3. https://carljungdepthpsychologysite.blog/2020/01/25/carl-jung-on-religion-religious-anthology/
4. https://www.instagram.com/carljungdepthpsychology/

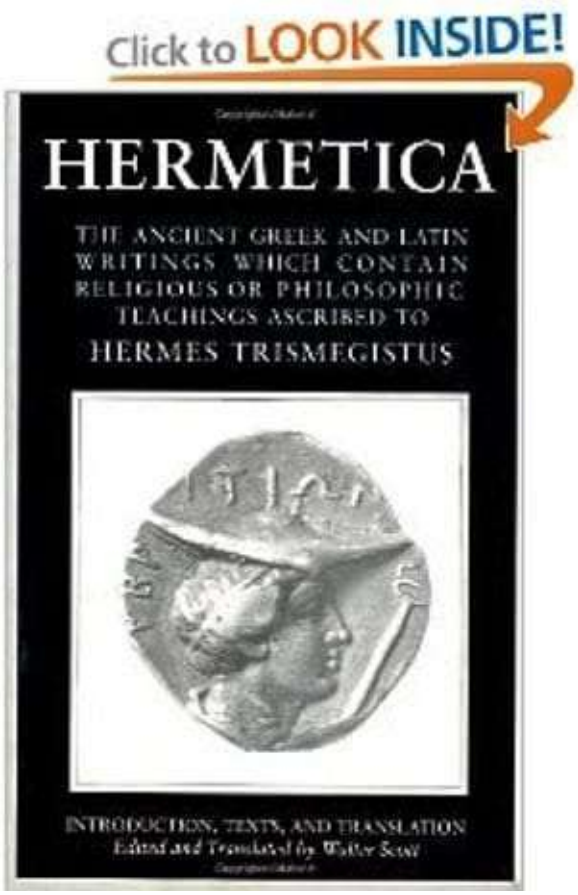
1.1.31 1. Hermes on the Soul and Body. (2023-07-28 04:32)

Hermes on the Soul and Body.

[1]Carl Jung Depth Psychology Facebook Group


"Come to me Lord Hermes. I am thou and thou art I."
This is the relation the ego stands to the Self,
a small & large circle, the same yet not the same.

[2]


Click to LOOK INSIDE!
HERMETICA
THE ANCIENT GREEK AND LATIN WRITINGS WHICH CONTAIN RELIGIOUS OR PHILOSOPHIC TEACHINGS ASCRIBED TO
HERMES TRISMEGISTUS
INTRODUCTION, TEXTS, AND TRANSLATION
Edited and Translated by Walter Scott

[3]The Hermetica

Hermes: We have now to speak , my son, of soul and body; I must explain in what way the soul is immortal, and by the working of what sort of force...of the composition and dissolution of a body.

...For death has nothing to do with any of them. The word “death” is a mere name, without any corresponding fact. For death means destruction; and nothing in the Kosmos is destroyed. For seeing that the Kosmos is the second God, and an immortal being, it is impossible that a part of that immortal being should die; and all things in the Kosmos are parts of the Kosmos.

First of all things, and in very truth eternal and without beginning, is God, who is the maker of the universe; and second is the Kosmos, which has been made by God in his image, and is kept in being and sustained by God. The Kosmos is ever-living; for it is made immortal by the Father, who is eternal. “Ever-living” is not the same as “eternal”.

The Father has not been made by another; if he has been made at all, he has been made by himself; but it ought rather to be said that he has never been made, but ever is. But

the Kosmos is ever being made. For the cause of the existence of the universe it the Father' but the Father is the cause of his own existence. The Kosmos then has been made immortal by the Father, who is eternal.

The Father took all that part of matter which was subject to his will, and made it into a body, and gave it bulk, and fashioned it into a sphere. This quality the Father imposed on the matter; but matter is of itself immortal and its materiality is eternal. Moreover, the Father implanted within this sphere the qualities of all kinds of living creatures and shut them up in it, as in a cave; for he willed to embellish with all manner of qualities the matter which existed beside him, but was hitherto devoid of qualities.

And he enveloped the whole body with a wrapping of immortality, that the matter might not seek to break away from the composite structure of the universe, and so dissolve into it primal disorder. For when matter was not yet formed into body, my son, it was in disorder; and even in our world, it retains something of disorder which besets the small living creatures; for the process of growth and decay is a remnant of disorder.

But it is only the living creatures upon earth that are involved in this disorder. The bodies of the celestial gods keep without change that order which has been assigned to them by the Father in the beginning; and that order is preserved unbroken by the reinstatement of each of them in its former place.

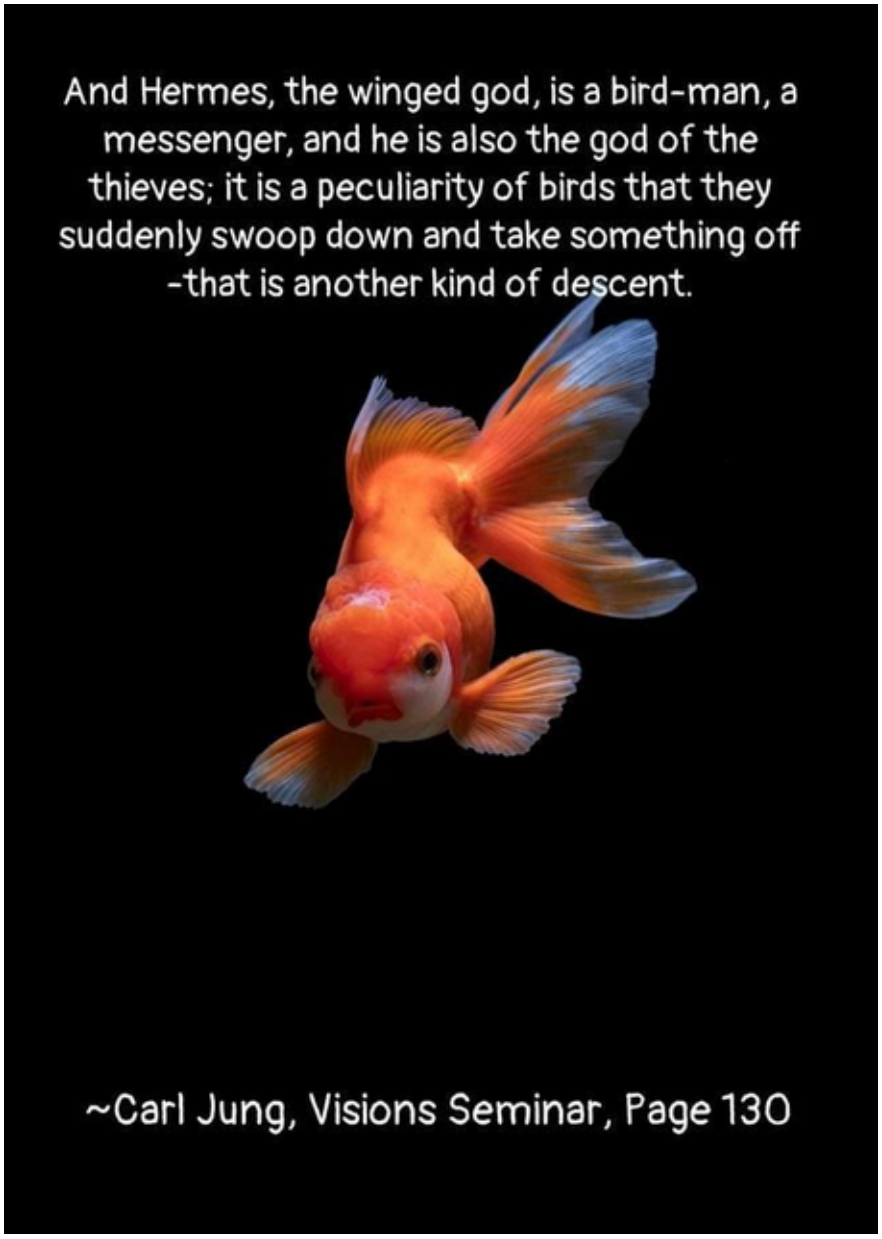
But the reinstatement of the terrestrial bodies is brought about by the dissolution of their composition; and through this dissolution, they are reinstated by absorption into the bodies which are indissoluble, that is, immortal, When this takes place, consciousness ceases, but life is not destroyed.

And the third being is man, who has been made in the image of the Kosmos, Man differs from all other living creatures upon earth, in that he possess mind, for so the Father has willed; and not only does man find himself to be in union with the second God, but he also apprehends by thought the first God. He perceives the second God as a body, he apprehends the first God as bodiless.

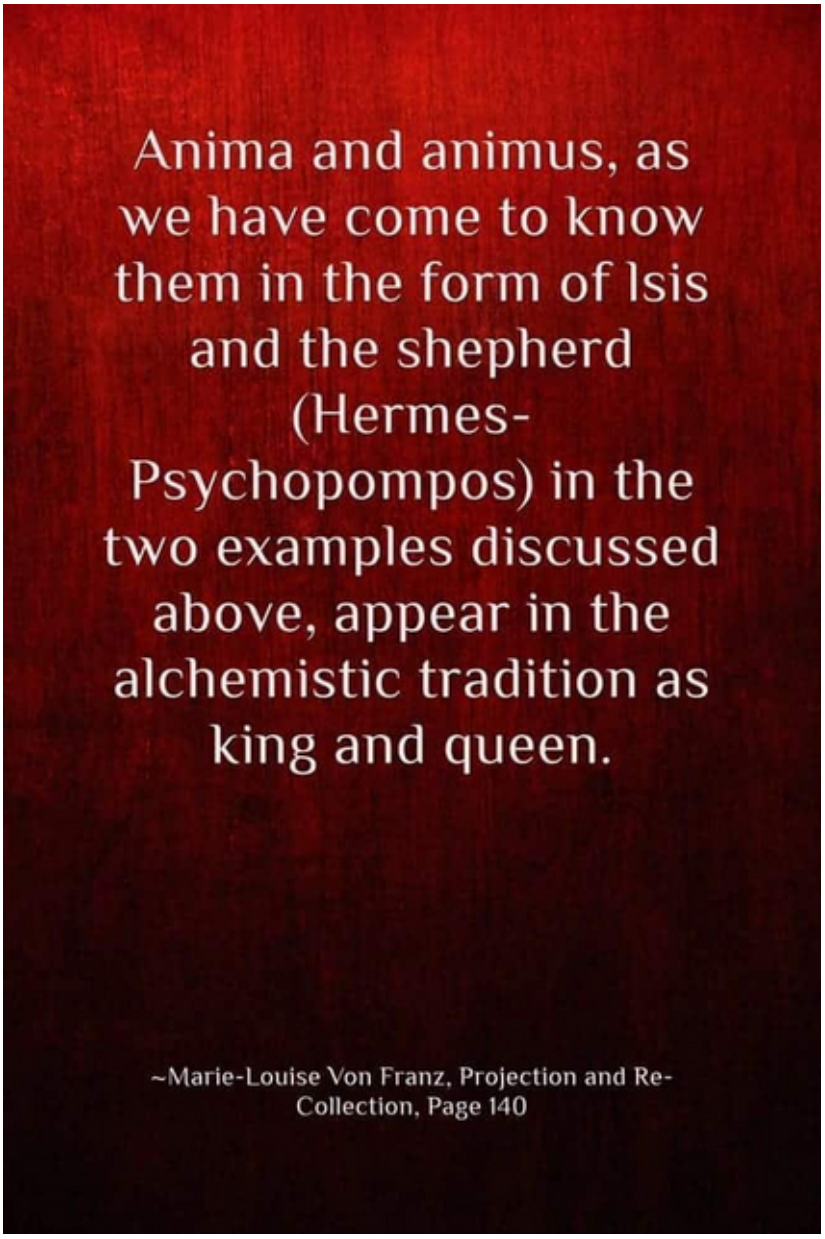
Tat: Do you say then that his living creature does not perish?

Hermes: Speak not of man as perishing, my son. Think what God is, and what the Kosmos is, and what is meant by a living creature that is immortal, and a living creature that is dissoluble. The Kosmos is made by God, and is contained in God; Man is made by the Kosmos, and is contained in the Kosmos, and it is god that is the author of all, and encompasses all, and knits all things together. Libellus VIII; Hermetica; Page 178-179

999 hermes


And Hermes, the winged god, is a bird-man, a messenger, and he is also the god of the thieves; it is a peculiarity of birds that they suddenly swoop down and take something off -that is another kind of descent.
~Carl Jung, Visions Seminar, Page 130

055 Hermes


Anima and animus, as we have come to know them in the form of Isis and the shepherd (Hermes-Psychopompos) in the two examples discussed above, appear in the alchemistic tradition as king and queen.
~Marie-Louise Von Franz, Projection and Re-Collection, Page 140

007 Hermes

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/978ab-hermetica.jpg
3. https://www.amazon.com/Hermetica-Vol-Religious-Philosophic-Trismegistus/dp/1570626308

1.1.32 1. Carl Jung: If I imitate Christ. (2023-07-29 04:31)

Carl **Jung:** If I imitate Christ.

[1]

If I imitate Christ, he is always ahead of me and I can never reach the goal, unless I reach it in him. But thus I move beyond myself and beyond time, in and through which I am as I am. I thus blunder into Christ and his time, which created him thus and not otherwise.

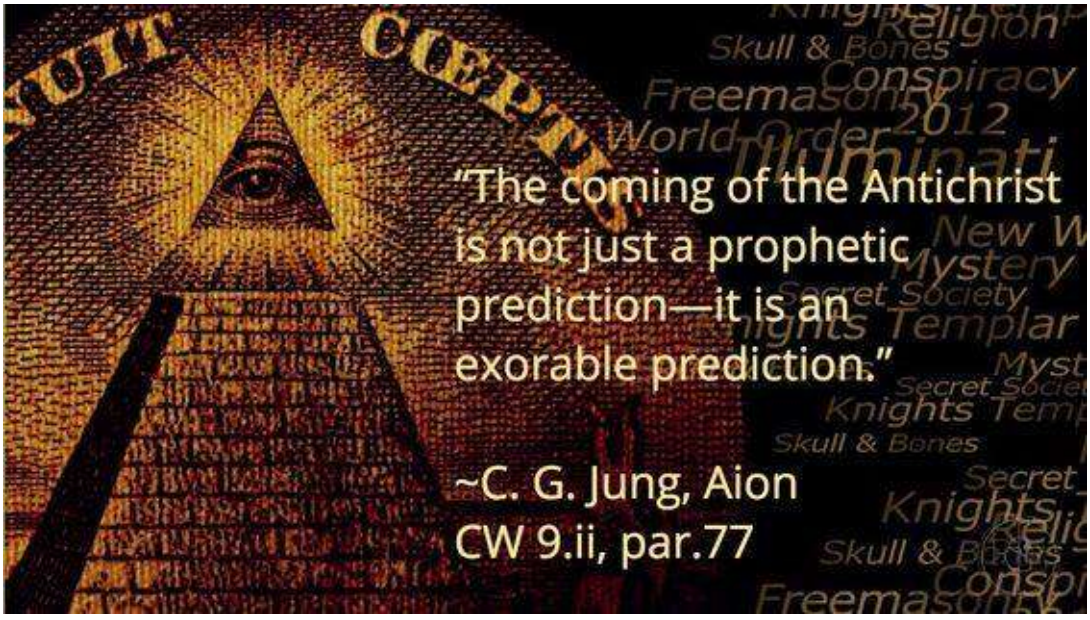
And so I am outside my time, despite the fact that my life is in this time and I am split between the life of Christ and my life that still belongs to this present time. But if I am truly to understand Christ, I must realize how Christ actually lived only his own life, and imitated no one. He did not emulate any model.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Initially, I wanted to emulate and imitate Christ by living my life, while observing his precepts. A voice in me protested against this and wanted to remind me that my time also had its prophets who struggle against the yoke with which the past burdens us.

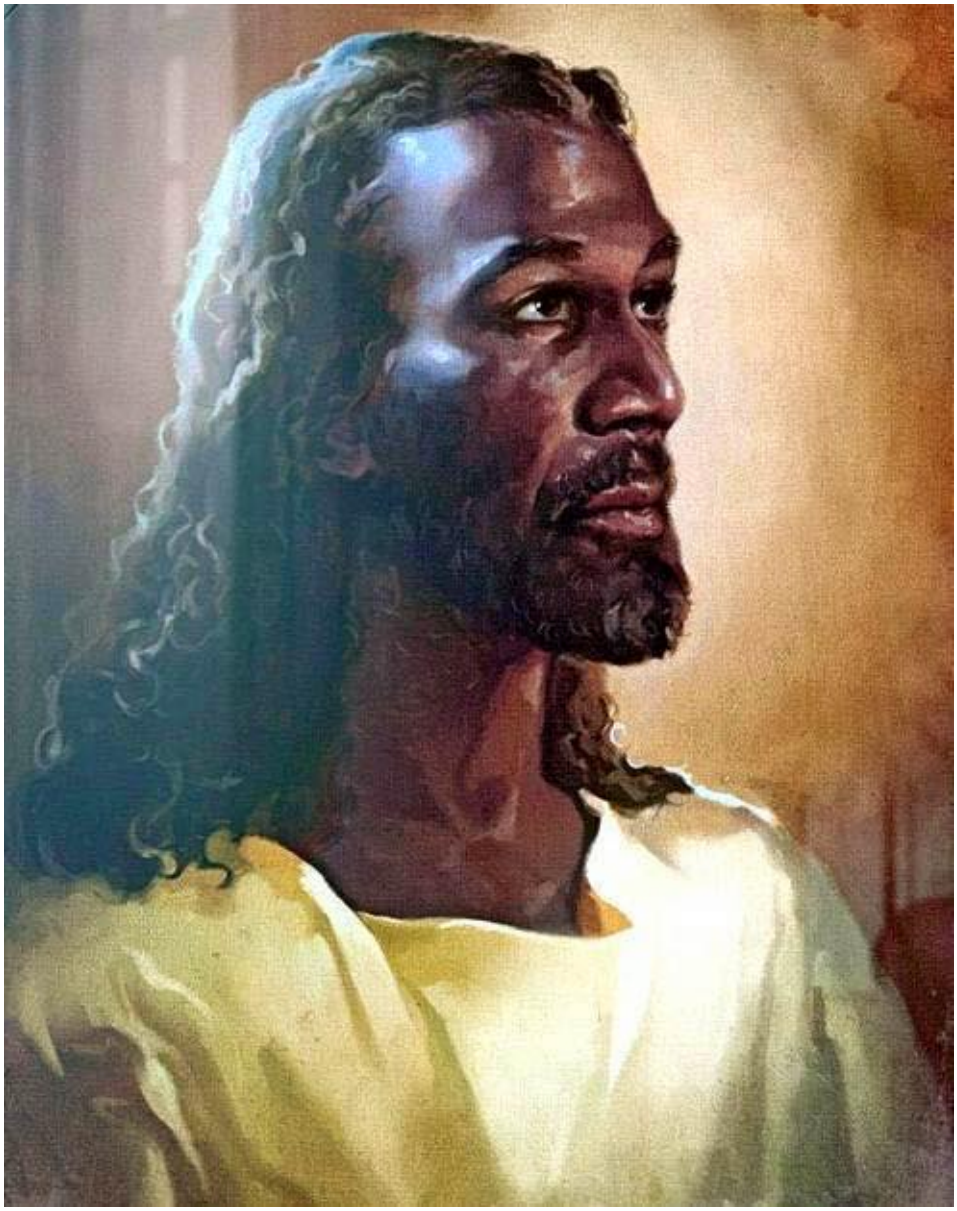
I did not succeed in uniting Christ with the prophets of this time. The one demands bearing, the other discarding; the one commands submission, the other the will. How should I think of this contradiction without doing injustice to either? What I could not conjoin in my mind probably lends itself to living one after the other.

And so I decided to cross over into lower and everyday life, my life, and to begin down there, where I stood. When thinking leads to the unthinkable, it is time to return to simple life. What thinking cannot solve, life solves, and what action never decides is reserved for thinking.

If I ascend to the highest and most difficult on the one hand, and seek to eke out redemption that reaches even higher, then the true way does not lead upward, but toward the depths, since only my other leads me beyond myself But acceptance of the other means a descent into the opposite, from seriousness into the laughable, from suffering into the cheerful, from the beautiful into the ugly, from the pure into the impure. Carl Jung; Red Book; Nox Secunda; Page 193


"The coming of the Antichrist is not just a prophetic prediction—it is an exorable prediction."
~C. G. Jung, Aion
CW 9.ii, par.77
Skull & Bones
Conspiracy
Freemasonry
2012
World Order
Illuminati
New W
Mystery
Secret Society
Templar
Knights
Secret
Religion

antichrist



1 christ

[3]Carl Jung on Instagram

[4]Carl Jung Depth Psychology Blog

His [Christ’s] own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the

sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form.

Carl Jung, The Red Book, Page 254.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

His [Christ’s] own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a

mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?" A: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

…in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/c8266-christ.jpg
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=ENTY3RO5HI39&dchild=1&keywords=jung+red+book&qid=1593765232&sprefix=jung+red%2Caps
3. https://www.instagram.com/carljungdepthpsychology/
4. https://www.facebook.com/groups/56536297291/

1.1.33 1. Carl Jung and Synchronicity (2023-07-30 04:11)

Carl Jung and Synchronicity

[2]C.G. Jung Speaking

Dr. Evans: We might go a little further into some of your recent works in this area which many consider quite profound,
but are not too well known to many of our students.

Dr. Jung: Of course not.

Nobody in the general public actually reads these things.

Of course, my books are at least sold.

Dr. Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this
point in our discussion. Would you care to comment on synchronicity?

Dr. Jung: That is awfully complicated.

One wouldn't know where to begin.

Of course, this kind of thinking started long ago, and when Rhine brought out his re-

sults, I thought,
"Now we have at least a more or less dependable basis to argue on."

But the argument has not been understood at all, because it is really very difficult.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events.

For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest;
and at the same time, something else happens, quite independently, that portrays just that thought.

This is utter nonsense, you know, looked at from a causal point of view.

However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments.

There is a probability; it is something more than chance that such a case occurs.

I never made statistical experiments except one in the way of Rhine.

I made one for another purpose.

But I have come across quite a number of cases where it was most astounding to find that two causal chains
happened at the same time, but independent of each other, so that you could say they had nothing to do with each other.

It's really quite clear.

For instance, I speak of a red car and at that moment a red car comes here.

Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this
moment when it suddenly appeared.

Now many would say that this is an example of mere chance, but the Rhine experiment proves
that these cases are not mere chance.

Now it would be superstitious and false to say, "This car has appeared because here were some remarks
made about a red car; it is a miracle that a red car has appeared."

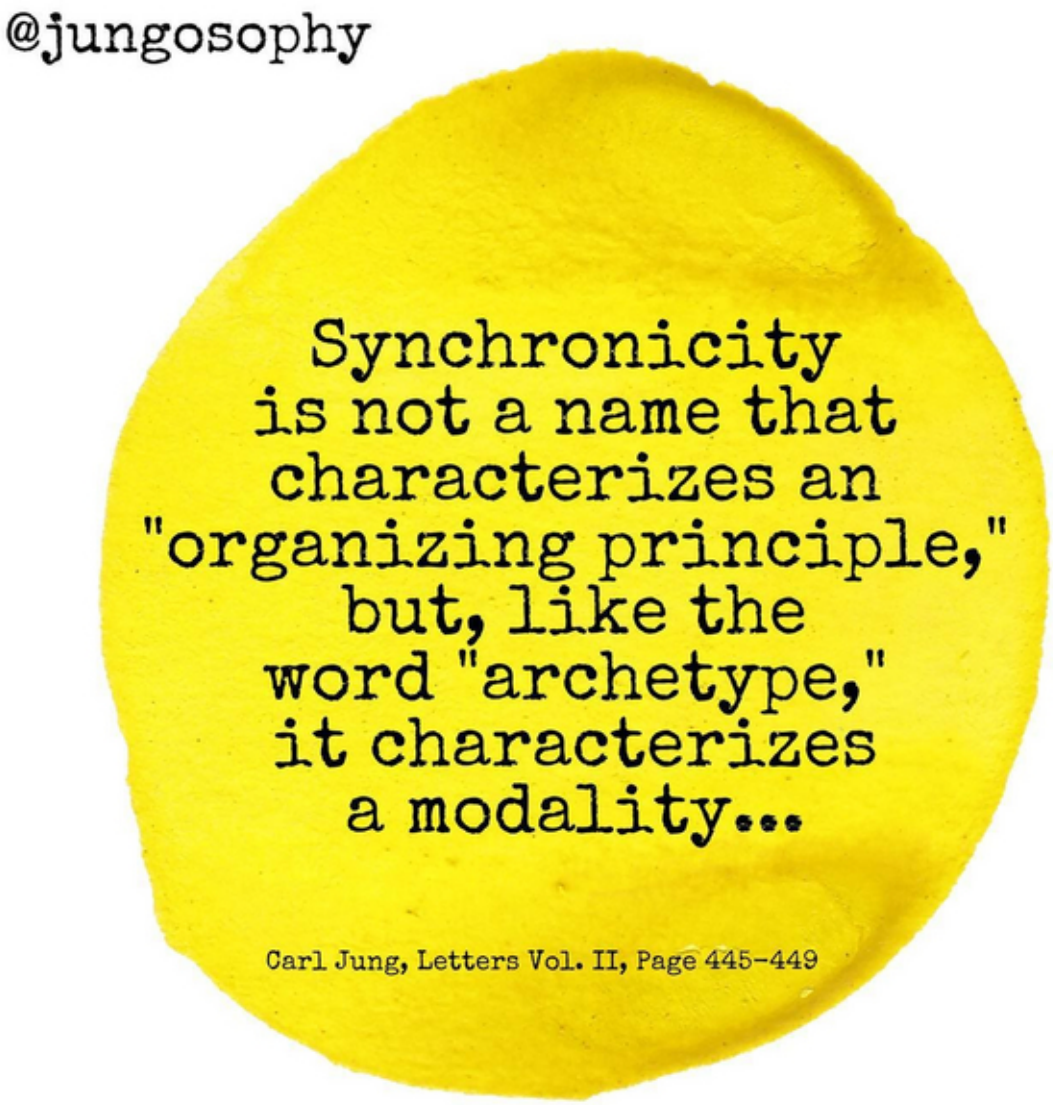
It is not a miracle; it is just chance—but these chances happen more often than chance allows.

That shows that there is something behind it.

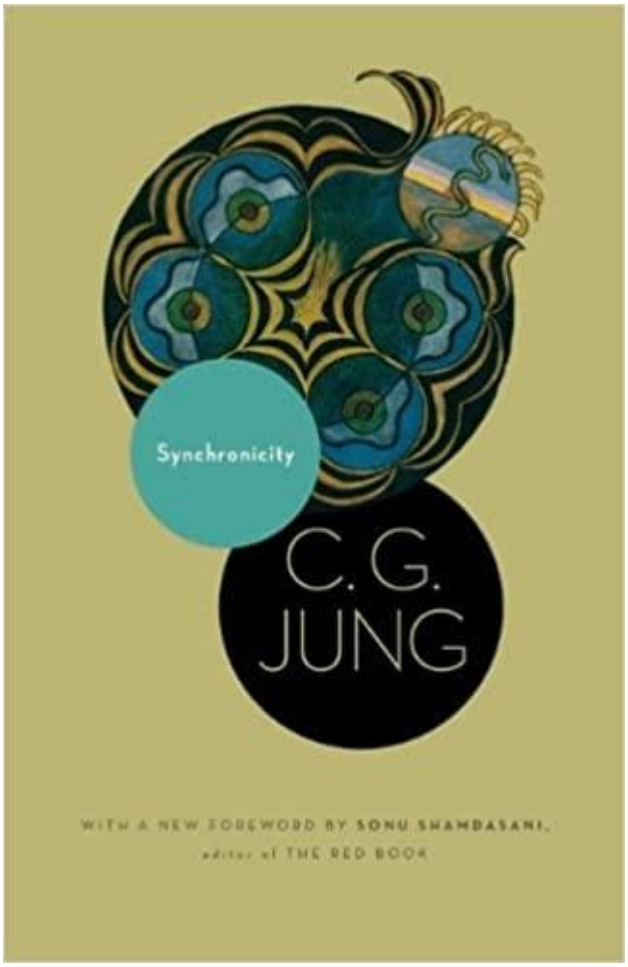
Rhine has a whole institute, many co-workers, and has the means.

We have no means here to make such experiments; otherwise, I probably would have done them.

Here it is just physically impossible, so I have to content myself with the observation of facts!! Carl Jung, Evans Conversations, Pages 33-34.



208 synchronicity



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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/e3652-2sync.jpg
2. https://www.amazon.com/C-G-Jung-Speaking-Interviews-Encounters/dp/0330259954/ref=sr_1_1?crid=1O388WI4IXOHX&dchild=1&keywords=jung+mcguire+interviews&qid=1593680

1.1.34 Carl Jung: I make no metaphysical assertions. (2023-07-31 05:09)

Carl Jung: I make no metaphysical assertions.

[1]

[2]Letters of C. G. Jung: Volume 2, 1951-1961

To Charles E. Scanlan

Dear Sir, 5 November 1959

Thank you very much for your informative letter.

It is evident that my standpoint is not a theological one.

I make no metaphysical assertions.

My standpoint is purely empirical and deals with the psychology of such assertions.

I agree fully with the statement that God is not limited, because if He were limited

He would not be God.

The lack of limitation is a logical consequence of the assumption of a supreme being, of which man cannot judge really.

He can make more or less founded statements answering to certain needs in his nature.

We would be naturally inclined to assume that God also knows the future.

But if we make such a statement, then everything is tending towards the future.

In other words it is necessary and inevitable.

Therewith we declare that the world-process contains no problems, as everything is on its predestined way, and we are in full contradiction with the assumption of free will.

The peccatum originale has brought about a considerable change in the human status, so that man before the Fall is something different from man after the Fall.

Therefore Christ and His mother belong to another order of things than man after the Fall.

Then you call them human, your term has a double meaning.

As most of my patients are as ignorant in theologicis as I myself, we try in the first place to understand theological tenets as psychological statements and we also try to avoid flagrant contradictions like the above-mentioned.

We know that metaphysical assertions are indisputable, because no human being can know beyond himself, only God can know the truth .

Since there is no end of evil in this world, and since evil is the Indispensable counter-part of the antithesis good-evil, it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being.

If God is only good, everything is good.

There is not a shadow anywhere.

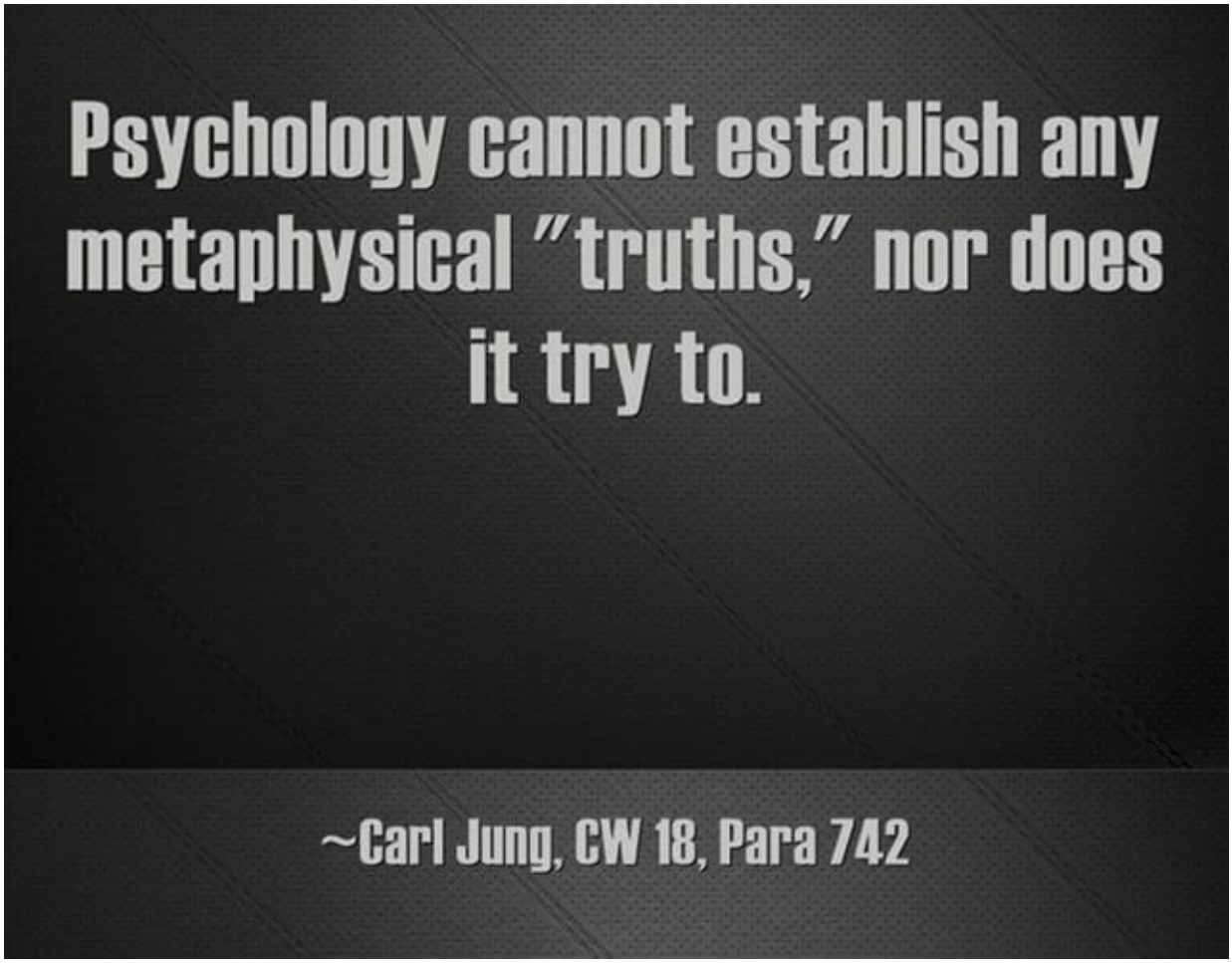
Evil just would not exist, even man would be good and could not produce anything evil.

This is another paradox which psychology has to straighten out for our sake, because the flagrant sophisms connected with the discussion of things like the privatio boni spoil the understanding and acceptance of religious tenets.

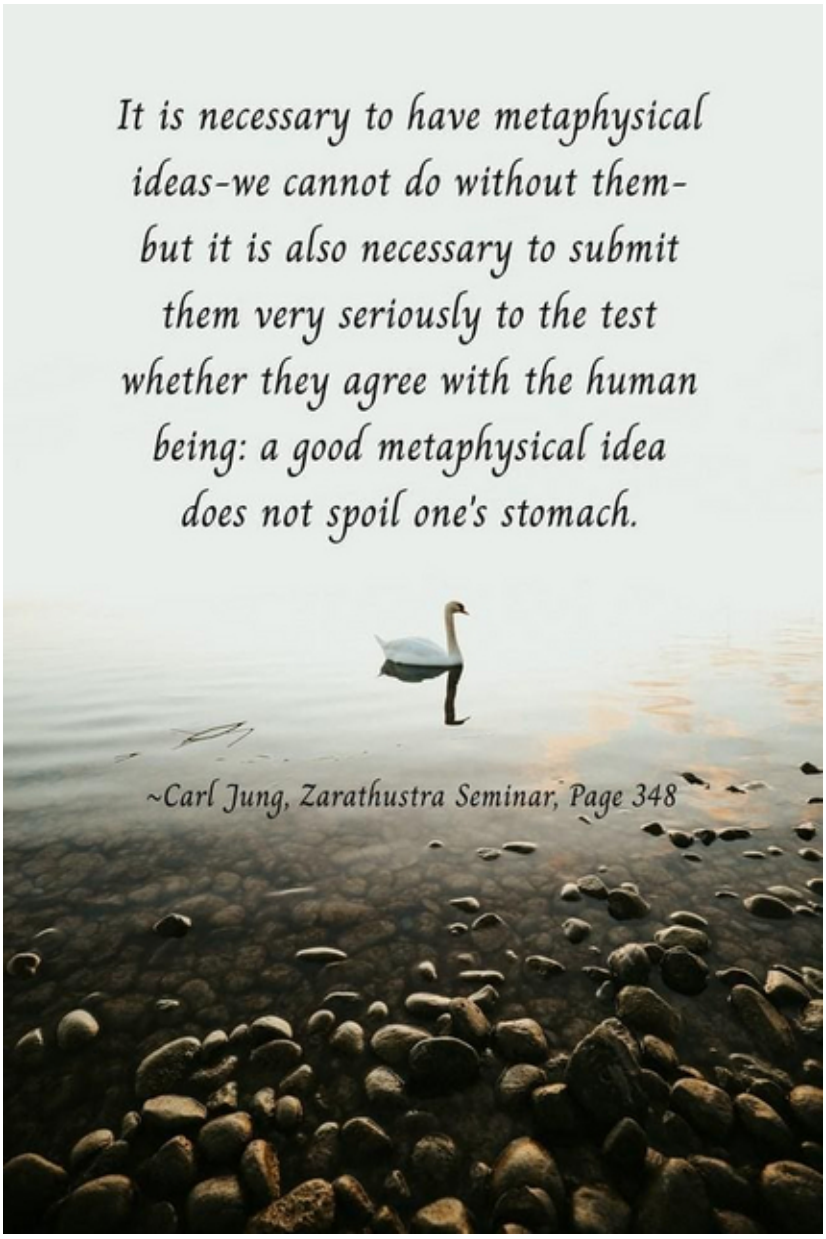
Since metaphysical concepts are nowhere touched by psychological argument-because they are indisputable-! remain within the frame of disputable things.

Sincerely yours,

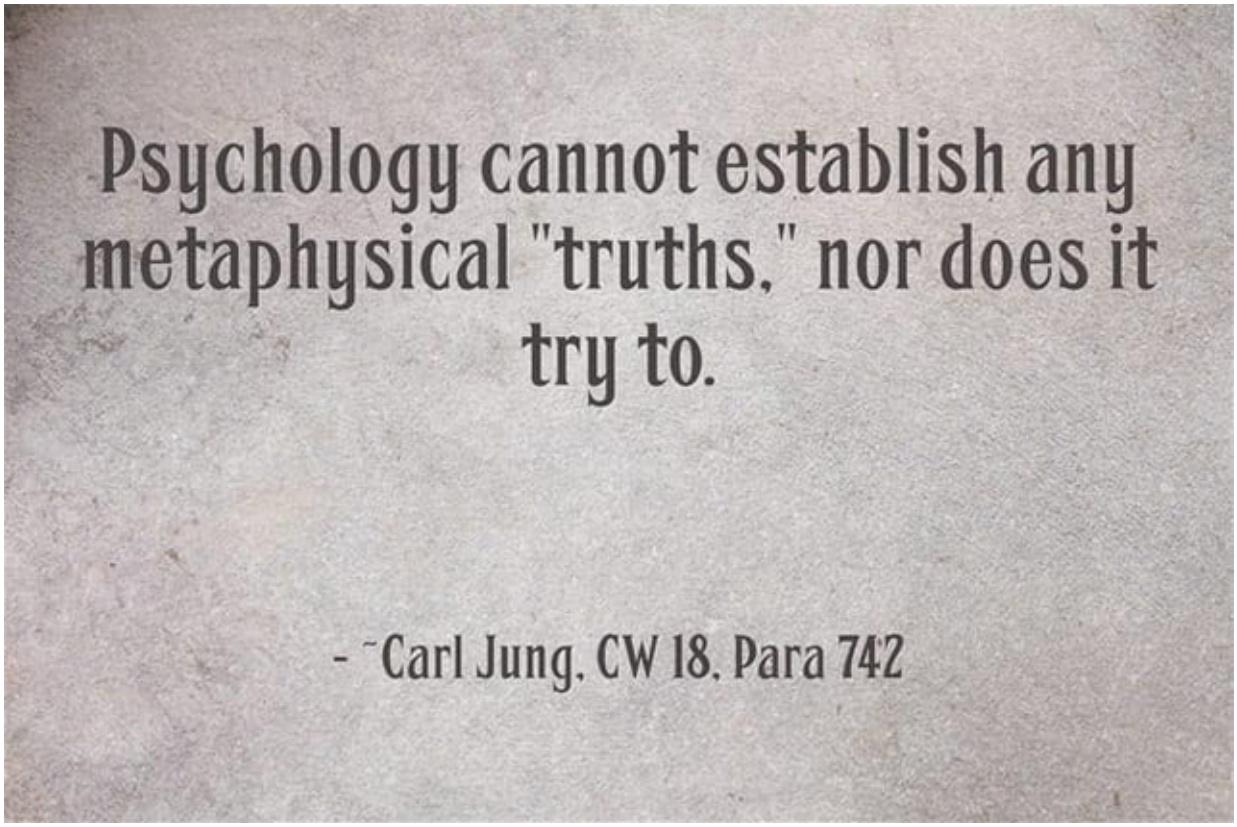
C.G. Jung Carl Jung, Letters Vol. II, Pages 518-519



V Metaphysical


It is necessary to have metaphysical
ideas-we cannot do without them-
but it is also necessary to submit
them very seriously to the test
whether they agree with the human
being: a good metaphysical idea
does not spoil one's stomach.
~Carl Jung, Zarathustra Seminar, Page 348

022 metaphysical



1L metaphysical

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/872e4-1mary.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=11RI81BVI432K&dchild=1&keywords=jung+letters+volume+2&qid=1593769047&sprefix=jun

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